

THE LIFE
OF THE
HOLY AND
VENERABLE MOTHER

Suor Maria Maddalena

DE PATSI,

A Florentine Lady, & Religious
of the Order of the Carmelites.

WRITTEN

In Italian by the Reuerend Priest *Sig.^r*
Vincentio Puccini, who was sometymes
her Ghostly Father.

And now translated into English.



Si compatimur, & conregnabimus. Rom. 8.
If we suffer with Christ, we shall raigne with him.

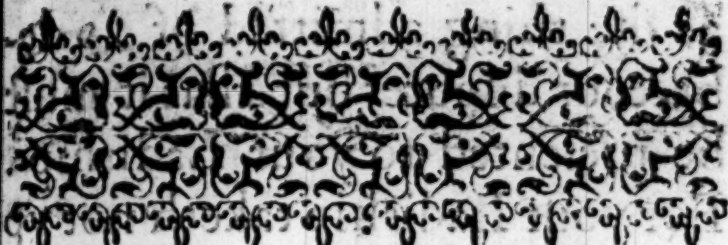
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TO
THE RIGHT
HONOURABLE
AND
MOST REVEREND
LADIE,
THE LADIE
MARY PERCY
L A. ABBESSE
OF THE
ENGLISH RELIGIOUS
OF THE HOLY ORDER
OF S. BENNET
AT OUR B. LADIES
OF THE ASSUMPTION
IN BRUXELLS.

TO
THE RIGHT
HONORABLE
AND
MOST REVEREND
LADIES,
THE LADIES
MADAME,
L.A. ADDRESS
OF THE
ENGLISH RELIGIOUS
OF THE HOLY ORDER
OF S. BENEDICT
AT OVRB. LADIES
OF THE ASSUMPTION
IN BRUXELLS.



imba lms casto and to the end



HAVING receaved
commandment fro
a dying Freind to
publish this Tran-
slation of the life of
the Venerable, and

holy *Suor Maria Maddalena de Patfi*,
togcather with the Preface that
goes before it, vnder such an a-
uow, as I should thinke most fit
for such a subiect; I found my self
cast vpon the same resolution by
duty, which of my selfe I should
haue imbraced, out of voluntary
election, & affection: in as much

sent

* 3

as

THE EPISTLE

as the thing admitted of no debate, or dispute, but that it must be presented to your Ladiship. For your Ladiship taketh not vp the life of this Great and Admirable Woman vpon trust, since you haue read it in the originall tongue, and by meanes thereof you haue planted, not only in your owne Religious hart, but in the harts also of your own excellent Religious, a most tender, & deere remembrance of her rare vertue. And besides I am in my selfe so much bound to your Ladiship, as that (hauing nothing of myne owne to present as a token of my true desires to serue you, I account this trust to haue come into my hands very luckily
since

DEDICATORY.

since it helpes me to paye my debts, without any charge to my conscience, out of another mans goods.

It appeares already, that I need not bring this Holy Womā and your Ladiship acquainted together. That which I haue to say of her goeth in the Preface to the Reader. Of your Ladiship I only aske, that you will continue to make her as much your patterne as you may; & I wish that as you were the first of our ccūtre, since the lamentable fall thereof, who made so high Nobility of bloud (as high perhaps as any Subiect in Christendome doth beare) stoope so low to the lure of Euangelicall Pouerty, and o-

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ther perfections: so the eminency of your Heroicall Example may againe be able to bring forlorne vertue into request. Only I aduise the world, that, vnles it will amend, it come not neere your Ladiship, & the blessed company of Religious, which you haue the honour & happines to gouerne. For I know not what receipt you haue gotten, but I am sure you haue it ther among you, to make Beauty chaste, Pouerty commodious, Obedience easy, Vnderstanding humble, and the bitternes of Austerity, not only sauory, but euen sweet. And I beseech Iesus you may euer haue it; and that by the intercession of this great Seruant of his, & your deuotion

DEDICATORY.

deuotion to her, both your Lad^s.
felfe, & your whole happy Con-
gregation, may obtaine as full a
measure of benediction from his
diuine Maiefty, as is cordially
desired by

*Your La. most entierly
deuoted seruant,*

G. B.

From Collen this 20.
of April, 1619.

THE HISTORY OF THE
CITY OF BOSTON
FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME
IN TWO VOLUMES
BY NATHANIEL BENTLEY
OF THE BARR

Printed and Sold by
J. B. BENTLEY

C. D.

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THE
PREFACE TO
THE READER.

IT was the saying of an ancient Romane, who going to dye in a valiant manner (according to the accompt which then was made) & being withal desirous, that one of the branches of his House should profit by the sight of that example ; Specta iuuenis &c. in ea enim tempora natus es, quibus firmare animum expedit constantibus exemplis . Behold, O yong man, for thou art borne in such an age, as wherein thy mind hath need to be fortified by such examples of constancy as this is . How much more need haue we of pregnant, and excellent examples
we

THE PREFACE

We who are Christians, and must therefore be answerable to the dignity, and height of that incomparable vocation: and who withall are fallen upon such a sensuall, corrupt, and erroneous age as this, wherein well doing is so wonderfully out of fashion. And therefore Specta iuuenis, behold, and looke upon examples, which may help thee both unto true spirituall fortitude in undertaking, and performing that which is good; and to uncorrupted prudence in discerning, and auoyding that which is ill.

And howsoever it be true, that through the goodness of God, we haue many other helps which (by our cooperating with his grace) may induce us much towards the remayning in our duty, or at least returning towards him; as namely the counsaile of vertuous friends, the reading of holy bookes, and the obseruation of Gods vniuersall providence; yet I thinke there is none which doth more sweetly insinuate it selfe, and more effectually preuaile with us, then that of good and fit examples. *Segnius irritant animum demissa per aures, quam quæ sunt oculis subiecta fidelibus;* The hearing of good aduise is but a dull kind of

TO THE READER.

Information, in respect of the seeing strong
examples. And from hence it is, that when
good counsaile is given vs in private co-
mune, or by publique exhortation or prea-
ching, men thinke that then they do the busi-
nest, when they accompany that part with
the other. *Benedictus Deus qui talia do-*
na dedit hominibus : Blessed be therefore
mighty God, who hath given men such
gifts as these, and who hath enriched all ages
with innumerable examples of vertuous acti-
ons to be admitted, and hath permitted such as
are vicious to be abhorred.

I propound to you therefore, towards the
enriching of you with my selfe, a little more ob-
servant of the good will of God, and more con-
siderative of what his grace is accustomed to
worke in their hearts, who truly, & operative-
ly love him, an example of a venerable, & most
holy creature, by sex a woman, but in spirit &
strength of mind, more then a man. And I
could not go far off for it in respect of tyme,
lest I should be toold of being unseasonable, as
if a great perfection were not compatible with
such an age as this: but I bring it to you of such
time as dyed but in the year of our Lord 1607.

This

THE PREFACE

This great Seruant of God was called Suor Maria Maddalena de' Patfi, a Florentine Lady, of excellent beauty, of illustrious extraction, both by Father and Mother, and (which more properly was her own) of eminent, & admirable vertue, as the process of her life heere translated will declare. Now this life was written originally in Italian by Reuerend Priest, called Sig^r. Vincentio Puccini, and he chose to do it, in a playne and perspicuous manner, without any other ornament, then that of Truth. He deuised it into two parts; the former containing an historical narration of what she did, and suffered in this world; the other a particuler account of those high intelligences which it pleased God to impart to her, in her severall Raptis, and Exercises of mind, which by order of Superiours were taken in writing by the other Religious, as she was uttering them. Now these grew so multiply both in so great number and measure, as that the foresayd second part, did afterwards endure a diuision into five, so as in al together they are six parts, and they make a large volume, full of admirable Conceptions and Expressions. Which yet because they are so high

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and full of Mysteryes, I haue contented my
selfe with translating only the first, that being
all the historicall part of her life, wherein also
there are diuers sufficient touches of those other, to-
gether with many most approued miracles,
whereby it pleased God to declare the sanctity
of this his Seruant.

The Author whome I named, is also a
Florentine, a Gentleman of a good house, and
of a good estate, but which he is dayly giuing
away for Gods sake; and a man of great repu-
tation both for his iudgment, his piety, and
the good example of his life. Which yet with
me, is much the more considerable, because I
haue understood by some who know him best,
that himselfe (for as much as concernes con-
science) is also gouerned by others of great
sanctity, and experience in the way of spirit:
and it is well that he is so. For though many
do excellently gouerne others, no creature is
able to do it sufficiently for himselfe. But as
for his own vertue, & valed, it is not a thing
only knowne to men of his owne City and
Country, but to many Gentlemen, and some
Noblemen of England, and they not only Ca-
bolikes, but Protestants.

This

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This vertuous Priest, was the Ghostly Father of that holy Woman, and he gouerned her soule (together with the whole Monastery where she liued) for the space of some immediate years before she dyed. And for the greater credit of that which is heere deliuered, and to the end that not only no pious Catholike may doubt thereof, but that euen no prudent Protestant may haue colour to quarrell, or so much as question the truth of that which shall be in this booke declared, I will delineate some circumstances, which I assure my selfe, in the iudgment of indifferent, and morall men will serue the turne.

In the Monastery of Florence called Santa Maria de gli Angioli, there be threescore Religious women, who are thought worthy (as worthy as flesh, and blood may be) to receaue every day the Body of our Blessed Saviour, in the B. Sacrament, though indeed this cannot be worthily done by any, and it must suffice that it be not done unworthily. To the so often feeding upon this bread of Angells, they are admitted not by any importunity, or fancy, or particuler iudgment of their owne, but by the hand of this Priest

whom

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whome I haue already described. In whose gouernement of them, if there be any imperfection, it is in that he may be thought a little scrupulous, through the great light he hath of the purity & Maiesty of almighty God, on the one side; and the great indecency or rather deformity, which he discouereth in the least sinne on the other. Now the passages of this Saints life, after she entred into the Monastery were verifed, and that upon Oath, by these other Religious women that liued with her, in presence of their spirituall Magistrats, who had authority to take full information thereof.

Let me further present to your consideration, discreet Reader, that at the tyme of taking those Oaths, the Religious were particularly put in mind (though they were far from being ignorant thereof before) of the nature of an oath; and with how much truth & reuerence they were bound to sweare; & that they must not, for the conuerting; or sauing of the whole world, tell the least officious lye, & especially in matters of this nature; wherein as it was to be an act of Iustice, and Religion, to expresse a truth when they were lawfully called thereunto: so to publish, and authorize an v-

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truth,

THE PREFACE

truth, was to commit a grievous sinne. And indeed the Catholique, Apostolique, Roman Church doth so much abhorre all collusion, & fraud in this high kind, as that it denounceth a solemne sentence of most rigorous Excommunication, ipso facto, to be incurred, by any that shall publish, or any way cooperate willingly towards a false Miracle.

Now therefore that such a company of holy women, as I haue heere described, who do otherwise lead a life of so great perfection, and pennance, as is notorious to the world in those parts, being directed in their conscience by such a Ghostly Father, & being put in mind of their duty towards God, and the world, in so expresse manner, by their other spirituall Gouvernours, should in despite of all Religion, and reason, combine, and band themselves to deceaue the world, and damne their owne soules, by auowing solemne vnruths; and to do all this betweene foure walls, and in the middest of perpetuall fastings, praying, haire cloath, disciplines, and the like, is not only improbable, but impossible. And I shall wonder with what sense, by the Ciuill, or Municipall Law of any Countrey, the oaths of any two honest men, or
women

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women, may be admitted to rule the case of mens lands, and lines, and that the oaths of so many persons, and such persons, should be received, in verifving of that which passed vpon their knowledge, and vnder their eyes. So that when this truth is told you, that the severall Chapters of this following history, were ratified by the subscription, and oaths of these Religious, I assure my selfe that all danger of doubt will be removed; and to the end that there be no question made, but that they did so subscribe, & sweare, I will here set down that part of the Authors Preface to the Reader which concerneth the act in law, whereby it is expresly declared.

To the end, that the truth of what is deliuered in this history, might appear more clearely, the most Reuerend Mon-
signr. Pietro Nicolini, Vicar-Generall of *Florence*, at the instance of the Gouvernour of the Monastery, came in person to the same place, togeather with the Chancel-
 lour of the *Archbishoprike*, vpon the 14. day of April, in the yeare of our Lord 1609. where, calling all the Religious of that House into their presence, who had
 seen

T H E P R E F A C E

seen with their owne eyes the actions of their Mother *Suor Maria Maddalena*, which are set down in this presēt work, he examined them most particularly, concerning the truth therof. Which Religious women, amounting to the number of threescore, who are accustomed euery morning to receaue the Body of our Lord, did affirme, vnder their oaths, that those things which are recounted in this life of this seruant of God, are meere, and reall Truth; and many of them, did moreouer say by word of mouth, that they had seene many more particulars, then are written there. Now therefore at the end of euery Chapter of this booke those Religious women who were present, and saw the wonderfull things which therein are seuerally related, did subscribe the same with their owne hand-writing; and so by the subscription of all these Chapters, there is a great booke filled; and in the presence of Monfigr. the Vicar Generall, and of the Gouvernour of the Monastery, and of foure witnessses, there was an authentical

Instru-

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Instrument, or Writing, made by Sig^r. *Frosino*, a *Milanese*, Chancellour of the Archbishopricke, which publique Instrument, or writing, together with the aforesayd booke, full of subscriptions is kept for eternall memory in the Monastery; and a copy of them both (being authenticated by the sayd Chancellour) was entred, & is conserued in the Roles of the Archbishopricke of *Florence*. And all this diligence was vsed, to take from any man (that shall read the great and wonderfull things that God did worke by this Mother *Suor Maria Maddalena*, his beloued Spouse) the least suspition, or doubt, of the truth therof.

This is contayned in the Authours Preface to the Reader, touching those things that passed from the tyme of her entring into the Monastery, which was in the seauenth yeare of her age, vntill the tyme of her death, which happened in the one and fortith yeare: and for those other that are recounted from her first vse of reason, till she entred into Religion, her Mother, and Seruants, & next hundred, and Ghostly Fathers did certainly, & ioyntly,

* * 3

THE PREFACE

ionytly, and seuerally auow, that which is here related, besides that her selfe did confesse them to be true. So that for as much as concerneth the matter in fact, the credit of the history being now settled, as I conceaue it is; I will only in a few words giue an aduice, or two, concerning the reading of this life, whether it fall into the hands of Catholikes, or Protestants.

And first let it be layd for a ground, that mirabilis est Deus in Sanctis suis, Almighty God is wonderfull in his Saints. God is wonderfull in all his workes, and wayes, but he is sayd to be wonderfull, per excellentiā, in his Saints, as if in comparison of that wonderfullnes, the rest of his works were not wonderfull. Heerupon I would haue it follow, that in the reading of Saints Liues, men ought to carry themselves with great sobriety. Catholikes must be sober, and not venture to freely upon the imitation of euery thing, wherof they find an example in the life of Saints, but content themselves with the knowledg of how little themselves are worth, and with admiration of that which is aboue their calling, or the proportion of Gods grace giuen to them. And for as much as concerneth practise, they must im-
ploy

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ch is been by themselves in the purchase of those seve-
 esse them all solid vertues, which shine so brightly in
 concerne those Lines, according to the circumstances of
 story be come and place; and in such cases as are que-
 will only sionable, it is not safe to do any thing of mo-
 concern ment without the aduice of their spirituall
 er it fall uides, and Ghostly Fathers. And aboue all we
 estants must be sure, not to despise, or censure rashly,
 nd, that at which is represented by great authority,
 is, Al and with great Charity; but praying Almightie
 . God in God (according to the aduice of Sales the
 es, but good Bishop of Geneua, in that excellent book
 entia, of his, which is intituled, An Introduction
 at won to a deuout life) for the superabundance of
 ot won is graces powred vpon others, we must stay
 o, that our selues humbly in the ordinary, & (for vs)
 ght in more assured way; lesse excellent in it selfe,
 Catho but more sutable to our infirmity, and pouerty
 o freely pherin yet if we conuerse with humility and
 of the fidelity, God will afterward raise vs up to
 at con greatnes which is truly great. And as for Pro-
 w little estants, if any such may read this booke, I
 tion o will only desire them to be that which they
 e pro could fayne be thought to be, that is discreet
 nd for and not to oppose, vpon this only reason, be-
 st im ause we affirme; nor to scorne thinges as va-
 plo nities,

THE PREFACE

nities, and inuentions, only because themselves
 understand them or see them not; and finally
 not to be so discourteous, euen to the Omnipotency
 of Almighty God, as not to let him dispose
 of his creatures, as is most pleasing to
 himselfe.

We see that he gouerneth his seruants of
 ordinary condition with great variety, accord-
 ing to the seuerall temper of their mindes;
 some are drawn by health, plenty, estimation,
 and all kind of prosperity which without sinne
 may be enioyed; some others againe would be
 as it were putrified by such warmth as that
 and are best kept in temper by the contraries.
 So also are his Saints (in whom nature is not
 destroyed, but perfected) conducted by the
 hand of his admirable prouidence in seuerall
 wayes: some by Comforts, and Raptures & Ec-
 stasies of loue and they also are in themselves of
 very seuerall kinds; for some of them bind all
 the senses at once, and some leaue them free to
 some particuler purposes; euen as we see, that
 naturally it happeneth sometymes in dreames.
 And in like manner we also find by experiance
 that some men are mad outright, and others
 againe are so in some one particuler occasion,

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and some againe are mad in all, vnles it be only
in some one wherein they are of as sound dis-
course as any other man.

But it pleaseth God to lead on other
Saints by great aridityes, and desolations of
spirit; and so he maketh them appeare in the
eyes of men to be no more then ordinary per-
sons: & others againe he placeth as Lanternes
and Beakons, for all the world to behould, and
take example by, through the supernaturall
concourse which it pleaseth his diuine Maiesty
to yield of working many, and most undoub-
ted miracles, in confirmation of their sancti-
ty, or otherwise for the manifestation of his
owne greater glory, as it hath been abundant-
ly seene in the case of Suor Maria Maddale-
na. The euidence of whose holynes, and the
testimony which it both pleased God to giue
unto it, hath so appeared in the eyes of the
world, as that order is come from Rome to
the Religious where she liued, that they may
publicquely expose her Picture in their Church,
with the Voto's round about it, which are te-
stimonyes of the graces that God hath granted
by means of her intercession. Now these things
are yielded to so very rarely, and neuer, but
after

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After a most rigorous examination of particulars (which is taken by a Congregation of Cardinalls, and other learned and prudent, pious men, deputed euer for these purposes) as that euen this circumstance alone, doth much aduance our certainty of her sanctity, and this so much the more because it hath beene done within a dozen yeares after her death. A rare example: for the Church walkes on with a foot of lead in such occasions as these, and makes not such hast, but vpon extraordinary inducements.

And whensoever any particuler is recompted, if a man shall deride it, because only it is strang, or superiour to the course of nature, or because it is ridiculous in his opinion, and contrary to those foolish, and false grounds which mas discourse being naturally both lame and blind, hath framed for it selfe to walke vpon, he may also scoffe at those particulers which are related in the holy Scripture it selfe, That God condemned all mankind, for one only mans, and womans eating of an apple: That he brought armyes of frogs into Pharo's Court, in despite of all his guardes: That the wedge of the hatchet

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chet leaped instātly vp to the helme, whē it was put into the water: That the sight of a man borne blind, was giuen by meanes of applying durt, and spittle to his eyes: That sicke persons were cured by walking only in another mans shadow. *These things, and many other like to these, are recorded in holy Scripture, and yet no Christian man must presume so much as once to doubt therof. So as the only strangenes or supernaturallnes of any euent, cannot authorize any modest, and wise person to deride it; but may iustly & ought in prudence oblige him to doubt thereof, or rather to deny his assent therto till it be conueniently proued.*

The authority therefore is that, wher-upon the credit of any supernaturall thing doth depend, whether it be more, or lesse, and not only the meere strangenes of the thing it selfe. And from hence it is, that whatsoeuer is recorded in holy Scripture, how wide soeuer it falleth in respect of our experience, or how far soeuer it overshooteth in respect of reason, must theerefully, & vndoubtedly be assented to, because it resteth vpon an infallible authority, which is the Reuelation of God, and the proposition

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position of his Catholike Church. And such an authority doth declare whatsoever thing to be as certainly true, as truth it selfe is true; and that no man may doubt thereof, but upon the price of being either an Infidell or an Heretike. There is another kind of inferiour authority, standing upon humane, and morall prooffe, exhibited under the Oaths of many persons, being eye witnesses, and free from all exception, both concerning the very actions themselves of Saints, and the miraculous works of God shewed in honour of them, & by the meanes of their intercession, whereof no man, that hath perfect information of the particulars, can so much as doubt without extreme imprudence, nor once deride without profanenesse.

But he that deserves to weare that Livery, will not only laugh at me, translating beere the life of this moderne Saint; but will make as little scruple to laugh at all our Saints Lives, though written by other Saints themselves, and other most excellent persons, as S. Bonaventure writing the life of S. Francis, S. Bernard of S. Malachias, Paulus Diaconus of S. Gregory, S. Gregory of S. Bennet, Possidius of S. Augustine the incomparable

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comparable Doctour, S. Hierome of S. Paul
the first Eremit, of S. Hilarion, Malchus,
& a great number of most holy Virgins; Cas-
sianus of whole troops of ancient Eremitts, S.
Ambrose of S. Agnes, and S. Athanasius
of S. Anthony, who all relate miraculous
things of those severall Saints in great abun-
dance. As little difficulty, I say, will he make
to laugh at these, which I heere relate in the
person of my Authour, whilst yet whosoever
he be, he cannot bring the tenth part of that
proofe, whereby he would be taken for his Mo-
thers Sonne, or the heyre of his Fathers land,
or that the very name he is knowne by, is his
owne; which I will offer to the eye of any in-
different man, for all that is affirmed heere
concerning this great servant of God. And
that any person either absurdly incredulous, or
prophanely blasphemous, may see how little
reason he hath in rebelling thus from the laws
of human society, and planting his owne either
humorous imagination, or impious assertions in
place thereof, I will addresse him to that ex-
cellent Treatise, De utilitate credendi,
written by that Top and Crowne of wits S.
Augustine, who by a number of most pre-
nant

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nant reasons, and most palpable experiments, doth demonstrate it to be a point of sottish pride and impertinency, and not of wit or iudgment for men to be euer questioning or doubting, & to admit of nothing which hath passed vnder the testimony of their owne eyes.

We therefore that are Catholikes shall make no difficulty, to imbrace with a most pious affection the beliefe of this history, and Protestants I hope will find no true cause to doubt thereof. And moreover if it were but euen out of nouelty, these later, me thinks, ought to flye vpon this kind of study, with great appetite, for as much as concernes the understanding part; because in their owne Communion, they haue in effect none at all of whome they write, and recomēd the liues of Saints: nay I scarce know of any ancient Saints whom yet they will (though extremely against the very appearance of common sense) pretend to haue beene of their Religion, whose liues they haue written, or in whose honour they haue so much as published any Sermon, which yet they might do, at least for admiration, or imitation, though they will not do it for Innocation. I cannot say what the reason
heerof

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of may be vnesse they know not how to re-
 mpt the ancient Saints Liues vnruly, with-
 out being reprov'd, and confuted by vs; and
 they cannot do it truly, without casting shame,
 and confusion of face vpon themselvs, through
 the extreme unlikenes that would instantly
 appeare, both in the beliefe, and life of these
 new men, who are but like so many pretty fay-
 ngs, being compared and ranged with those
 venerable, and sacred antiquities of the
 Church; which on the other side are as so ma-
 ny exquisite Statues, drawne by the life of
 that deere Originall, our B. Sauour Iesus
 Christ himselfe, of whome it was sayd to vs,
 Inspice, & fac secundum exemplar &c.
 Behould, and do according to this example, or
 patterne.

I confesse it would be excellent sport if it
 were not extreme pittie to see how much these
 good men make of a little; and how they do not
 only gape, but euen gaspe againe, after the
 findinge of somewhat which may seeme to carry
 some small shew of sanctity, in any of their
 some brethren, whilst they despise ours.
 Wherein yet if you come to particulers, what-
 soeuer truth they will tell you, or euen what-
 soeuer

THE PREFACE

soeuer they will but aspire vnto, shall not
send it selfe beyond the latitude, and oblig
tion of an honest morall man of any Religion
As, that such an one is no great Gamester
that he is no Swearer; that he owes no man
ny thing, that he enioyes a good report, and
doth his neighbours no wrong, that he follow
sermons close, and perhaps that he is stur
and frequents not Tavernes, or Playes. The
much they will say, and they may say it true
of many. Whome either the precepts of good
education; or the custome of good conuersation
or the piety of naturall inclinatio doth dispose
so well. And thus much may be also most true
sayd of many men in Turkey, or Barbary
who haue not so much as a heliefe in Christ.

But if you will further aske what he
roicall acts haue beene performed by them
what great estates they haue wholly giuen away
for Gods sake, what sacrifice they haue made
themselues, in imitation, and vniõ of the
high oblation which our B. Sauiour did
(much to his cost) make for vs to his Eternal
Father; what corporall punishment they haue
inflicted vpon themselues. What fasting, and
prayer, and ground-lodging they haue vsed

TO THE READER.

in a word what painefull things they haue voluntarily undertaken, & what contentments (euen not unlawfull in themfelues) haue been generously by them despised: if you aske them, I say, any such question, you must be also content to make your selfe the answer; for they will hardly confesse the truth of hauing no such thing as this among them, and they cannot prone so great an vntruth, as that they haue any such. Yet (blessed be the glorious name of God) not only our Ecclesiasticall historyes, but euen our present eyes, and hands, are plenæ gregibus bonorum exemplorum, full of admirable, and sublime examples, of most heroicall holy men, and women. And in this respect we are well content to be more subiect to their profane & false Criticisimes, then they can well be to our true ones; since they haue no Text for vs to comment upon, whereas among vs there is no want in this kind. But the Poets request was but reasonable, when he desired the Reader, either not to carp at his writings, or els to utter some of his owne which might be considered of —

— Carpere vel noli nostra, vel ede tua.

For our parts, we find no one thing to be of

more

THE PREFACE

more assistance, and use in the way of spirit, then the reading of Saints Lives, which give the bridle to vice, and the spur to vertue, opening to vs a large and cleere prospect upon the mercyes of God, and the miseries of our selues, the best of whome, being compared with them, are but as dwarfes in respect of Giants.

And who can behold in this holy Woman the heroicall exercise of all vertue, but he will admire God; and be ashamed of himselfe? In her he shall find a most prompt Obedience, a most voluntary and exalt Pouerty, a most entire Chastity, a most ardent Charity, a most profound humility, with a perfect contempt, and mortification of her selfe, and inflexible rectitude of intention, and adoring resignation to the Will of God, and (which shineth in her both amonge, and aboue the rest) an insatiable thirst of suffering for the meere loue of his diuine Maiesty, and such a suffering, as might be pure, and without the society of so much as any spirituall comfort. Wherein Almighty God did sometymes heare her prayer, and she stood under all burthens, with an inuincible, and euen incredible constancy, and strength of mind. And who is there now, I

say,

TO THE READER.

say, that will not tremble to compare himselfe
to such a patterne of perfection as this is? At
least who will not admire her, and more admire
God in her, especially if he consider her life,
from the 52. Chapter to the end of the booke,
where, as there is lesse mention of her Raptures,
and Miracles, so is there much more particuler
relation of her vertuous, and heroicall opera-
tions, wherof I had an inclination to set down
some particulers, respectiue to all those ver-
tues which I heere haue named, but I feared to
become tedious, and I hope they will be drawn
up, and drunke downe more profitably (be-
cause more naturally) at the very springes
themselves where they grow, and where I de-
sire they may be sought. Vpon the true tast &
digestion whereof, this conclusion I hope will
result: that whatsoeuer so excellent and hero-
icall actions are performed, it cannot be but
chiefly by the inspirations and pious affections
imparted by Almighty God: & that his diuin
Maiesty (who is supreme Wisdome and good-
nes, and who exerciseth both an vniuersall &
yet most particuler prouidence ouer all his
creatures, & much more ouer his holy Church
& generall) cannot in iustice concurre towards
the

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the producing of such acts in a false Religion, whereby the iudgment of men may be intangled and abused. But that wheresocuer he doth so concurre, it may serue for a great argument to proue the truth of that Religion, which by the performers thereof is professed; and the want thereof, in any other congregation of pretended Christians, may not lesse assure us, that it is possessed by a spirit of error.

O wretched, and thrice miserable creature that Suor Maria Maddalena was, in the way of pennance, mortification, and most voluntary suffering, both exterior, and interior, be not the true and only way to heauen. How many painefull disciplines, rude haire-cloaths, hungry meales, sad nights, bitter sighs, and salt teares, did she with a noble & faithful hart endure, send forth, and shed? And all in vaine, if it should be true which Protestants affirme, that faith only iustifieth, that Christ hath so suffered for vs all, as that we are not bound in our bodies to suffer with him, that these voluntary afflictions are no better then superstitions, and that any satisfaction which we pretend to make to God (though we protest we can make none but by vertue of his grace in Christ)

TO THE READER.

Christ) are no lesse then so many derogations
 to the infinite valew of his sacred Passion. But
 on the other side, O happy, and a thousand
 tymes happy, is that excellent soule of hers, if
 it be both true, and euident, that the way to
 heauen is narrow, and few there are that find
 it; and if that of liberty be a wide, and open
 way, by which men runne with ease vpon per-
 dition; if heauen be such a thing as will not be
 gotten by one that seekes it, tamquam aliud
 agens, and much lesse, in contrarium ten-
 dens, but he must be carefull, and studious, &
 laborious, and earnest, and ardent, and euen
 violent in the attayning thereof: Et violenti
 rapiunt illud.

This was euer true since the fall of A-
 dam, and hath much more byn euident, since
 the Redemption of Mankind was wrought by
 Christ our Saviour, through the mystery of the
 Crosse, yea and through all the actions, and
 passions, of his most sacred life. For though
 he abrogated the Iudiciall, and Ceremoniall
 Law of Moyses (which being but images, and
 shadows, must needs yield to the Truth, &
 Life, which came into the world with him, or
 rather which was he himselfe) yet not only

THE PREFACE

Was the Morall law not abrogated, or abridged (Non veni soluere legem, sed implere) but it was expressly ratified, and may rather be sayd in some sense to haue beene enlarged, by those Counsailes of perfection, of continuing in perpetuall chastity (Qui potest capere capiat) of giuing all to the poore, & following Christ, & louing our enemyes; which like codicills, after a sort were annexed to his last Will, and Testament by himselfe.

Besides, that by the blessed example of his own admirable life, those temporall benefites which vnder the old law, were wont to hold so high a place, as Riches, Plenty, Posterity, and the like, were then degraded in a manner, and their contraries, as Paine, Pouerty, Persecution, Chastity, and Humility, assumed into their place, when they were sanctified in the person, and by the practise of our B. Sauour. And euer since (out of the abundance of his grace, Et de plenitudine eius accepimus omnes) the same hath beene done by the Saints of his holy Catholique Church, to the wonder of the whole world, euen in despite of all sensuality, and impiety. Since so many glorious Kings, & Queenes, delicate Virgins, valiant

TO THE READER.

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valiant Captains, profound Doctours haue gi-
uen ouer, in seuerall ages, all the whole world
at once, and cast the care of greatnes, of plea-
sure, of liberty of humane knowledge, behind
their backs for euer, that they might only at-
tend to the all-sufficient contemplation of
Christ Iesus nayled vpon a Crosse.

Whome, how, and with what hart, can
the eye of any Christians consideration behold
so shamefully naked, and so mercilesly scourged,
so dolorously crowned, and so impiously blas-
phemed for him, and me, and all mankind,
without a iust indignation against our selues,
and implacable hatred of sinne, and a most ar-
dent loue towarde so deere a Saviour, with a
most tender compassion of his unspeakable tor-
ments? At least Catholikes that find not such
holy affections in themselves as these, wil neuer
flatter themselves with a conceit of being in-
deed true Christians: Whereas the aduersaries
of the doctrine of Penance thinke themselves
bound to no other painefull acts, but of the
mind. But when I name compassion, I meane
not a meere and only affection of the mind,
whereby we use to greue for the misery of an-
other man, but I meane by it a kind of joyn-
tenancy

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tenancy as it were, in suffering as he suffered, and as his Saints haue suffered, through his assistance, and by his example, by fasting, & praying, and retyring, and mortifying, and submitting our selues to affronts, and corporal paynes, for the satisfaction of Gods iustice due to former sinnes, and that afterwarde neither sensuality, nor ambition, nor any other passion may dishonour, and defloure our soules. Now if these things be as they haue beene heere deliuered, and as indeed they are, in what glory, I say, shall we belecue this holy, and admirable Suor Maria Maddalena de Patisi to remain whose whole Pilgrimage in this world, may be accounted to haue beene but one continued act of doing Penance, as by the reading of her life will appeare: wherof as she tooke the example from the best examples of antiquity, so she hath deliuered ouer her owne to all posterity. And in what obscurity, & true misery do they remayne, who being wholly blinded by their passions, and euen pressed almost to death by dangerous obiects, procure to make the very reasonable part of their soules beleue, that the liberty of the Gospell of Christ doth free Christians from the tye of keeping his commandments;

TO THE READER.

ments, and that because Christ hath suffered
for vs all, therefore he hath suffered all for vs;
and that we haue no corporall pennance l^{ft} vs
by obligation to vndergo, either with him, or
for our selues.

When any speach is vsed to them by
vs, concerning fasting, they tell vs out of the
Scripture, that those things defile not the
man that enter in, but those others that
issue out of man: when we speake to them of
other pennances, they aske vs still out of Scrip-
ture, Who commaunded these thinges at
our hands? And when we yet come further
to such particulers, as carry with them any ex-
traordinary maceration of the body by hayre-
cloathes, or the drawing of a little bloud by dis-
ciplines, or the taming of a mans selfe by long
watches, and the like, they stuffe our eares, &
they would stop our mouthes, with speach con-
cerning those false Prophets, who are sayd in
holy Scripture, to haue launced, and wou-
ded themselues with kniues: and others,
that sacrificed their sonnes, & daughters
to the Diuell.

It were well if once they would begin to
thinke of what they sayd, and finding that it

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is not to the purpose, they might giue ouer such
impertinencies as these. For concerning the first
of these three places, our B. Sauiour himselfe
who gaue vs the example, and who by telling
vs how we were to carry our selues in fasting
did imply a Precept of the thing it self: he him-
selfe I say it was, who tould the Iewes how
man was not defiled by eating meate, with
unwashed hands (for which they taxed him)
but by wicked cogitations, brought forth by
the tongue, and so powred into the eares of
ther men, for which he reprobued them. By this
doctrine he discovered their Hypocrisy, and
confounded their presumption, but he did no-
thing lesse then disallow, either of those fasts
which his Church should haue power to oblige
our consciences, or of those others which euery
man in his own priuate deuotion, should thinke
fit to make, either in contemplation of his loue,
or in union with his paynes, and pennance.

As impertinently do they aske vs, who
commanded these things at our handes? For
that was sayd by the Prophet to the people,
which glorified themselues for the punctuality
where with they performed certaine exteriour,
and ceremoniall things, when in the meane

tyme

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When they persecuted the Prophets, they oppressed the people, they dishonoured God, by daily and hourly, and grievous sinnes, withholding any meaning to reforme their lives, persisting in leading themselves absurdly that they had liberty to be as wicked as they would, so that withall they carryed any appearance of piety in the exterior. Now, what hath this objection to do with vs, who are taught by the Catholique Church, that our principall endeaour is to be placed in the performing of the will of God, the rooting out of ill habits, and replanting of solid vertue in their place; and not that exterior mortifications, and penitances, ought in all reason to be imbraced, as ligatures whereby the mind may be brought back to God, and to make some poore kind of amendments, for the unlawfull pleasure which we take in Creatures, to the great offence of the Creatour, and especially for the loue of God in Christ Iesus our Saviour, who suffered so grievous things for vs. We shall therefore not only be wicked, but extremely base, if we dispose not our selues to pay the gold of his paynes, with the drosse of our penance: And therefore when they aske vs, Who commanded these things

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things at our hands? *We* answered with one who said most worthily, That the law of God commandeth vs but a litle, but the loue of God a great deale. Yet besides all this there are among other examples in holy Scripture, both the old, and new Testament, which are pregnant proofes of what we ought to doe in this particular, and in either of them I will giue an instance.

I meane not heere to presse the example of the glorious Precursour & Baptist of our Saviour S. Iohn, for he was sanctified in his Mothers wombe, & the life which he lead in the wildernesse with a perpetuity of solitude, haire-cloaths, extreme fasts and prayers, is rather to be accounted of austerity then propriety of pennance, because we do not know that he ever sinned voluntarily. Besides that the admirable sanctity of his life in this kind, is so notorious to the world, as that I may forbear to speach therof: though Melancthon, and some others of that miserable crew, would needes transforme his Camells-haire into Chamlets, and his Locusts into Lobsters. But I passe over those blind and bold blasphemies, and the only use that I will make of S. Iohns example in this

TO THE READER.

is place, is that men shall not doe amisse thus
 paralell themselves by him, as to say, That
 one sanctified in his Mothers wombe, a
 prophet, an Angell, a second Elias, an Er-
 mite, a Virgin, a Precursor & Baptist of
 Christ our Lord, and one who by his sacred te-
 stimony was pronounced to be the greatest
 which then had risen among the sonnes
 of men, did passe his dayes and yeares even
 from his tender infancy in such a holy excesse of
 sufferance, and such a generall restraint of
 himselfe, even from those contentments and
 pleasures of this life, which yet in themselves
 are not unlawfull; and all this before the Sa-
 viour of the world had manifested his owne
 meanefull life, & the bitter passion of his neuer-
 enough lamented death: what will it become
 us to do, & to suffer for his sake, & for our sins
 which we know if we will consider them to be
 infinite. But in particuler I desire that the
 Royall Prophet Dauid be looked vpon with an
 attentive eye. He pretended no such priviledge
 as these Carpet-Caualliers of Christ do some-
 tymes assume, whilst they excuse themselves,
 either vpon the tendernes of their complexion
 or the contrariety of their custome, or the va-
 riety

THE PREFACE

riety of their imployments, and vocation. em fo
 nature he was faire, and of delicate constitution; m th
 by custome he was, after his first removal t fru
 from priuate fortune a Courtier, & a souldier h tha
 by condition he grew after wardes to be a King ne so
 of extraordinary power and command, and ereof
 withall, of infinite affaires. It is true that enfr
 came by the illcustody of his senses, to behou I
 a certaine beauty with too much appetite: and der, f
 the resolution to comit adultery, made him de flict
 signe, and execute a murder, and that with r acq
 odious circumstances, as did extremely aggre en th
 uate the fact it selfe. Such was his sinne: now all t
 looke a little vpon his pennance. I mediately nd.
 ter he was brought backe to himselfe by the er is
 Prophet Nathan, he confessed and renounced Goa
 his fault, and fled at full speed to the mercy of he pe
 Almighty God, imploring it in most tender to i
 deere termes. Which though it might goe for erec
 much with others, yet was it nothing with him ose
 for he soone left wordes, and betooke himselfe ud-g
 to deeds, by bringing forth fruits worthy of d, a
 pennance. For one thing it is, as sayth the tab
 great Saint Gregory, to bring forth fruits Ex
 worthy of Innocency, and another to bring uia
 them forth worthy of Pennance. He brings them

TO THE READER.

ion. them forth worthy of Innocency, who abstains
 nstitt from things that are unlawfull; but they are
 remo at fruits worthy of penance (which suppo-
 ouldie sh that a man hath sinned) vnles as he hath
 2. Ki one somethings unlawfull, so in contemplatiō
 l, an ereof he be content to abstaine after wardes,
 hat been from things which in theselus are lawfull.

But in the Prophet Dauid, let vs con-
 sider, first, that without al doubt, he did much
 afflict himselfe many wayes which we were ne-
 ith for acquainted withall. For a lesse perfect man
 gressen the Prophet Dauid was, would not speak
 not of all that past betweene God, and him in that
 y of and. Next, let vs duly ponder, that what so-
 the mer is recompted of him by himself, is as true
 vncc of God; for the Holy Ghost did not only make
 y of he pen, but guide the hand that wrote it, so
 r of to make the least doubt of the certain truth
 for ereof, is to be without doubt no Christian.

By his eyes he had offended, and behold
 those eyes of his are now become euen sluses, &
 of ud-gates of teares; which when he was in his
 he d, did serue him for a Bath, and when he was
 it table, did water the wine as he was drinking
 Exitus aquarum deduxerunt oculi mei,
 quia non custodierunt legem tuam. La-
 chrymis

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chrymis meis stratum meum rigabo. Patrum meum cum fletu miscebam. Turbatus est à furore oculus meus, inuetera inter omnes inimicos meos. *His very eyesight grew dimme, through his consideration of the wrath of God, and it wasted him in such sort, that euen in the sight of all his enemies it decayed him and made himould. He was continually in lamentation, as that it brought him to be nothing but skin, and bones, A voice of my griefe adhered to my flesh, gemitus mei adhæsit os meum carni meæ. He was not only mortified in his drinke, & in his lodging, but as much at least in his meate and cloathing; for he fed vpon ashes, as if it had beene bread, Quia cinerem tamquam panem manducabam: yea he was not so much a Protestant, but that he thought it a good way to work vpon the interiour, by means of the exterior, for he humbled his soule by fasting, Humiliaui ieiunio animam meam, and not only with fasting, but with haircloath or sackcloth also, & induebam me cilicio.*

Nor yet was all this all the trouble that he put his body vnto; for he sayth, Quoniam ego in flagella paratus sum, and certainly if he were prepared for the whip, it is not to be doubted

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doubted but that the whip was sometimes pre-
 pared for him. He had offended God by the
 unlawfull use of Berſabees company, but now
 he would be leauing both hers, and all other
 company, and lamenting, himſelfe all alone
 like a Pelican in the wildernes, like a ſolitary
 ſparrow upon the houſe top, and like a night-
 Raven in that ſad habitation which ſhe choſe.
 Similis factus ſum Pellicano ſolitu-
 dinis: factus ſum ſicut Niſticorax in do-
 micilio. Vigilauī, & factus ſum ſicut paſ-
 ſer ſolitarius in tecto. He had certainly byn
 of ſcandall; and induced others, by his example
 to ſinne; and for this cauſe it became him to
 be ſo zealous after ward of the good of others;
 which affected him ſo far, as by the exceſſe ther-
 of to be grown euen into a conſumptiō. Tabes-
 cere me fecit zelus meus; yea, and he would
 ſyne, & ſwoone, through the anguiſh he con-
 ſealed, for the ſinnes that were committed by
 others againſt God. Defectio tenuit me pro
 peccatoribus derelinquentibus legem tu-
 am. His prayers in the meane tyme were far
 from being intermiſſed, for in that kind he cal-
 led upon God ſeauen tymes in day, and night;
 whereof midnight was one, and early in the
 morning

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morning was another. Septies in die laudem
dixi tibi . Media nocte surgebam . In ma-
tutinis meditabor in te .

Such a penitent was this, and far more
then such a one as I haue heere expressed, for
may not enlarge my selfe as I would; and yet
he was assured by Nathan, that God had for-
giuen his sinne; nay himself was made Prophet
of God, and a type of Christ, and a secretary of
the holy Ghost: and moreouer he was a King
and he neuer had but one fitt of that burning
feauer of sensuality, and when once he had by
reproued by the Prophet, he instantly reformed
himselfe, and neuer would, nor neuer did serue
up the second course of sinne . How much then
may this example confound vs Catholiks, who
offending God so much, and (which is worse)
with so many relapses; are disposed to do so little
penance ? And how much more may it
confound all Protestants, who do plainly inef-
fect protest against all corporall Penance, and
make themselues beleue, that one single sig-
is able to set all accounts straight between God
and them, and at on instant to free their soules
(all festred with the sinnes of a most lasciuious
enormous life) not only from the guils of sinne

TO THE READER.

from all manner of temporall punishment,
 which in the iustice of God might be due vnto
 them. They were best say againe, that these things
 were abrogated, as a part of the ceremoniall
 law: but I haue touched that point already, &
 yet they might say, that sinne as well as the Pen-
 nance due to sinne, was taken way. As if the
 Law were not occisus ab origine hun-
 mane, and in the law of Moyles they were saued
 as lesse then we, by fayth in Christ: they in the
 Law of Christ to come, and we in the fayth of
 Christ come already. But fayth in Christ is so
 far from being contrary to Pennance, as that
 true fayth is there expressed, where Pen-
 nance for sin is not imbraced. And of the two,
 it is cleare, that we are much more obliged to
 the doing of seuerer Pennance when we sinne,
 then they were before the coming of Christ our
 Saviour, by how much the more potent, and
 efficacious meanes, for the abstayning from
 sinne, we haue then they, by the application
 of our Saviours blond, which so frequently
 deuied towards vs in the holy Sacra-
 ments of the Church.

In that which followeth I bind my selfe
 to be very brieft, and I will but point out an-
 other

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other penitent in the new testament, and that
 is S. Paul, who was not only a doctour of the
 lesson of Penitence, but a disciple also. When
 speaking of what himselfe did suffer, he sayeth
 Adimpleo ea quæ desunt passionum Christi
 pro corpore eius quæ est Ecclesia.
 I will fullfill those things which were wanting to
 the sufferings of Christ, for his body which is the
 Church. Not that the Passion of our Saviour
 was not in the belief of S. Paul, as it is in our
 hearts superabundantly sufficient, whose least act has
 been able, and meritorious, to saue a thousand
 and million of worlds; but that, in respect
 of vs, this was still wanting: That as he suffered
 in the quality of a Head, so we, as members
 must also suffer, yea and corporally suffer as
 he had done; and S. Paul affirmeth, that he
 in his part, was doing his duty, in supplying
 the defect.

Againe he adviseth, or rather desireth
 beth true Christians, Semper mortificationem
 Iesu Christi in corpore nostro portantes,
 vt & vita Iesu manifestetur in corporibus
 nostris. To carry alwayes in our bodies
 the mortification of Christ Iesus, that
 the life of Iesus may be manifested in our bodies.

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He sayth not, that the mortification of Christ
 Iesus is to be carryed only in the Mind, by
 thinking on him, nor in the Tongue, by tal-
 king of him, but in the Body of flesh & bloud,
 feeling displeasure, and payne in ours, for
 his sake, as he did in his for ours. In such sort,
 that, according to his holy, Apostolicall do-
 ctine, the excellency, and purity, & patience
 of the life of Iesus, is made manifest to the
 world, by the penance which Christians use,
 upon their bodies: which because it is of
 much repugnance to flesh and bloud, it doth
 among other proofes, establish the diuinity of
 Christ our Sauiour, against Iewes and Turkes,
 and Pagans, when they see what we suffer, &
 how much ioy, and longanimity, we do it
 for the honour of him, whome they blaspheme, but
 we adore.

In another place he thus professeth clearly
 of his owne person. Itaq; curro, non tam-
 in incertum, sic pugno, non tam-
 aërem verberas: sed castigo corpus
 meum, & in seruitutem redigo, ne cum
 prædicauerim, ipse reprobus efficiar.
 Therefore do run, not as to obtaine a price vn-
 der a name, I so fight, not as if I did but whip,

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or beat the ayre, but I chastize, or beat my
 body, & I bring it into subiection, least when
 I shall haue preached saluation to others, my
 selfe may become a Reprobate. Now if a
 Paul, who was conuerted by an expresse, and
 personall apparition of our B. Saviour, after
 his Ascension, who was made an Apostle, and
 canonized by the mouth of God himselfe, to
 not only a Vessell elected for his honour, but
 euen a very vessell of Election, and that he
 should carry his name before the Kings of the
 earth, who had beene rapt vp in Extasis, and
 high as the very third heauen it selfe, when
 such Arcana, such deep mysteryes had been
 imparted to him, as it was not lawfull for man
 to utter, were not only still importuned, and
 euen buffeted with tentations of sense, for his
 greater humiliation, and probation, but for
 the bringing, and keeping of his body in sub-
 iection, and seruitude to his mind (for feare
 least otherwise, in the midst of his preaching
 of saluation to others, himselfe might become
 a Reprobate) did not only beate the ayre with
 his tongue, as the Protestants, and loose Ca-
 tholikes vse to do, whilest they only talke
 what Christ suffered, but did also beat his

TO THE READER.

as himselfe recordeth; how will it become us
to carry our selues in point of penance, when
we shall haue considered of all the differences
that are betweene S. Paul, and vs? How
much must we begin to suffer with Christ our
Lord, who did not so drinke vp the chalice of
tribulation, but that he left certayne drops
to be swallowed afterwarde by vs, when first
we should be sanctified to vs by him?
How carefully must we mortify, and how wil-
lingly must we punish our selues, or at least
how much may we be ashamed, if we do it not?
And if Protestants, or any other libertines;
will still be laughing at vs for our Labour,
whilest they laugh at vs, we shall do well to
weep for them, as S. Augustine, upon ano-
ther occasion, did for others.

So that now the examples of Scripturs,
in both Testaments, and indeed of the holy
Church in all ages, and aboue all of Christ our
only Sauiour, and Redeemer, doth command
us, and euen vrge, and force vs (Charitas
Christi vrget nos) in some sort to shew that
we are in earnest, when we tell our selues that
we beleeue in Christ, and that he dyed for vs,
that we might dye to sensuality and sinne, and
live

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live to him, either by continuing in innocency
or by doing of Pennance. For my part I know
no reason why this consequence should not
hold, that, If you would iudge your selues
you should not be iudged (which are the
words of the Apostle:) so if we shall chastise,
punish our selues in this life, it will be a great
means, among others, to moue God to mercy,
and to obtayn that the punishment of the next
may be preuented. And this is the voyce not
only of so many Doctors, and Fathers, as have
had occasion to speake heerof, but euen of very
reason, and common sense it selfe.

Least of all doth that other instance
the false Prophets & Idolaters, make against
the use of such Pennance as is imbraced by Ca-
tholikes, in honour of Christ our Sauicour, and
in chastisement of themselves for hauing offen-
ded his diuine Maieſty, by the transgression
his lawes. For as God, and Belial, haue no
thing common to one another; so neither haue
their sonnes, and seruants. Those others
their barbarous ostentations of cruelty, did but
offer sacrifice to the Diuell, and thereby they
endeauoured to giue reputation, both to them-
selues, and to their Idolatrous worship of false
Gods.

TO THE READER.

Gods: whereas we on the other side, by the moderate, and secret punishment which we inflict upon our selues, do acknowledge our frailties, in the only true, and euer liuing God, and do obtaine through his mercy (who will reward that openly, which he seeth in secret) so much grace as may, futurely make, vs lesse offensive to him: wherein we are iustified, as hath byn seene by the example of the greatest Saints of the Church of God, who haue traced out this way vnto vs. And our present Aduersaries do not consider in the meane tyme, that they study not to fasten any thing upon vs in this particular, to which they also, incidently, entitle not the Prophets, and Apostles, and all the holy Eremites, Martyrs, Doctours, Confessours, and Virgins of the holy Catholike Church.

And indeed, if we meane to inherit the promises of Christ Iesus our Lord, and Master, we must consider, and accept of the Legacye, which he gaue to his chosen followers, euen when he was going out of this life, which was no better then a bundle of myrrh; for he sayd we should grieue, & weep, and the world, and worldly men should be well at ease, and full of ioy. And though his word be as

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as good as his Oath, yet to the end that, with us, it might haue the better credit, he affirmed it with great asseueration: only he told us withall, that a tyme would come when our sorrow should be turned to ioy: & in like manner there is no doubt, but that their dissolute, and vicious ioy, will end in lamentable affliction, and desolation, Amen, amen dico vobis, quia plorabitis, & flebitis vos, mundus autem gaudebit, sed tristitia vestra vertetur in gaudium.

Wicked men at that day will be strangely at their wits end, and so extremely out of countenance, as that they would be glad to bribe hideous montaynes, to ouerwhelme, and hide them from the wrath of God. But such wishes or offers will not serue their turnes; for there they must appeare in the eye of the whole world and that with such a cry of lamentation, as none but the utterers of it are able to comprehend. There shall they haue an inflexible Iudge aboue them, the Conscience of deserved death within them, the Memory of an ugly, and naughty life behind them, an Eternity of unquenchable fire, and an irreparable losse of God before them, huge squadrons of denouring spirits

TO THE READER.

spirits round about them, and hell it selfe,
 with a swallowing, and insatiable mouth un-
 der them. Being thus on all sides besieged, the
 Holy Ghost himself hath beene pleased, by way
 of prevention to let vs know, how these men
 (who would needs haue the world at will, and
 who placed their felicity in the commodities,
 and pleasures of their own, and the affliction
 of other folkes) are to expresse themselves to
 their owne greater confusion, when they shall
 behold the Elect of God. Stabant iusti in
 magna constantia aduersus eos, qui se *Sap. 5*
 angustiauerunt, & qui abstulerunt labo-
 res eorum. Videntes turbabuntur timore
 horribili, & mirabuntur in subitatione in-
 sperata salutis, dicentes intra se, pœni-
 tentiam agentes, & præ angustia spiritus
 gementes. Hi sunt quos aliquando habu-
 imus in derisum, & in similitudinem im-
 properij. Nos insensati vitam illorum
 aestimabamus insaniam, & finem illorum
 sine honore. Ecce quomodo computati
 sunt inter filios Dei, & inter Sanctos fors
 illorum est. Which signifyeth to this effect:
 The iust shall stand with great constancy a-
 gainst those who oppressed them, and haue ta-
 ken

THE PREFACE

ken their labours from them. When the wicked see them, they shall be shaken with a horrible feare, and they shall wonder to see how suddenly they are come into a despaire of all salvation, saying thus within themselves, being all wounded with griefe, and sighing deeply through the affliction of their spirit: These are the men who formerly we had in scorn, & held to be fit for nothing but reproach. We senseless persons esteemed their life to be a madness, and their end to be without honour: but now behold how they are numbred among the sonnes of God, and their lot is fallen among the Saints.

And heere I will beseech both all Protestants, who laugh at the Catholike Church, when it is subiect to persecution, and when it speakes of Pennance (and therefore, in their translation of the Bible they do expresse, poenitentiam agite, by the wordes of Repentance only, and not of doing pennance, as if all consisted in the bare affection of the mind without putting the body to any paine at all) and all sensuall Catholiks also, who allow of the name, but care not for the thing which by it is signified: I beseech them both, I say, euen by the sacred bowells of our B. Saviour,

and

TO THE READER.

and (if interest weigh more with them than
 (one) by the desires they haue of declining that
 lake of torment, to ponder well this place of
 Scripture last alledged; and to see who they be
 that must perforce take those words into their
 mouth, at the day of iudgment: That is, whe-
 ther they are to be good Catholikes, who are
 persecuted, and who haue lead an austere life
 of pennance, according to the Counsailes of
 Christ our Sauour, and the practise of our
 holy Mother the Church; or whether they be
 not Protestants, and such as will be Libertines
 of any other Religion.

It is euident that Catholikes neuer let
 it passe their thoughts, that the life of a Pro-
 testant, or Libertine, was to be accompted a
 kind of madnes, according to the state of this
 only world, and the discourse of flesh and bloud,
 (wherof that place of Scripture speaketh:) for
 if we square things by this only rule, and that
 we thinke not of the other better life, there is
 noe question but they are the only wise & well
 iudging men; and in conformity of this doth
 the holy Apostle expresse himselfe, when he
 sayth, that sinnes are Prudentia carnis, The
 wisdom of the flesh. But Protestants, and o-
 ther

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*ther Libertines, are (without all manner contradiction) the men that count all other
fooles, who vndergo any penaltyes for their
conscience, and take paines, and inflict punishment
upon themselves, that so by the infinite
goodnes of God, they may one day arrive to
heauen. For how often do they make themselves
merry with the miseries of other men, and de-
ride the patcht coats, the pennances and per-
petuall labours of our religious orders. & other
exemplar Catholikes, who are euer procuring
and working out their saluation, in feare
and trembling, according to the aduice of S.
Peter? And how much do they congratulate
themselves, for hauing so much wit, as to
should such thinges as these for toys, and to
preferre that which they see, and feele, before
any thing which they heare, & should beleue?
And therefore since they are the men, who
now esteeme, and are ready to begge, such as
suffer for their conscience, & addict themselves
to penance, for Idiots; let them take heed,
that heerafter they pronounce not upon them-
selves that other miserable, and irrenocable
sentence of being frantikes.*

*This venerable woman, Suor Maria
Maddalena*

TO THE READER.

*Madalena de Patli, who (because she was so
 very eminent even above her selfe in other
 things) in the delight she tooke in penance
 thereby induced me to intangle my selfe
 in speech thereof: she I say, did not so lead her
 life on the blind side, but she passed her life, as
 if every day should haue beene her last, and so
 did she continue to suffer for the pure loue of
 God, as if euery act had beene her first. With
 unspeakable patience, and euery ioy, did she
 endure the afflictions both of body and mind,
 which it pleased the immediate hand of God to
 lay upon her, and with a most heroicall spirit
 did she, out of pure loue, and in vniõ of the
 sufferings of our B. Sauour, put her selfe to
 so many voluntary penances. She fasted di-
 uers yeares after a sort in bread and water on-
 ly, a long tyme she went bare foot, she wore but
 one, and the same single thin coate, in all the
 rigorous seasons of the yeare, and of diuers
 yeares, she slept very few houres in the night,
 euen when she slept most, and those few either
 upon a sack of straw, or upon the bare ground,
 she wore a girdle sometymes next her skin, all
 embrodered as it were with sharp iron nayles,
 which the life doth not so parsicularly mentio,
 but*

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but the thing it selfe is extant, & many of
 Nation haue scene it. Sometymes she would
 for the ouercoming of a temptation, tumble
 ked in a bed of thorns, after the example of
 great Saint Bennet, that great Father of
 many Saints; her disciplines of iron, and
 so many houres of continued prayer, were
 daily entertaynement of her delicate body,
 of her mind; and in a word, what paine
 there that she endured not, and what penance
 was there that she desired not for the loue
 God? And, which is the crowne of all this,
 did it with admirable humility, and all other
 vertue, as one who made no prime account
 any thing corporall, but did chiefly vse it, as
 excellent helpe towards the obtaining of spiri
 tuall graces.

But now, Hyems transijt, imber abij
 & recessit: The winter of her affliction is
 an end, and all stormes of difficulty are ouer
 blowne, and her happy soule is feeding, and
 feasting at the table of Almighty God himselfe
 and will be so for all eternity. What remain
 for vs to do, but to make her a patterne for
 to admire, and imitate according to our seuer
 rall vocations? Non accepit in vano an
 ma

TO THE READER.

*am suam : She employed not the operations
 her soule vpon toys, and trash ; and so let
 every one of vs say with S. Augustine, Noli
 vana anima mea, & obsolescere in
 aure cordis, tumultu vanitatis tue : Doe
 thou turne foole, O my soule, and let the
 of thy hart grow deafe to the tumultuous
 of vanity, that importunes thee. For in
 whatsoeuer diuerts from God is vanity, &
 whatsoeuer distracts from him is worse ; and
 the more we suffer in this life, the more we shall
 in the next, so that we do it as we ought.
 Let vs consider, and tremble at the story of
 Diues and Lazarus, in S. Luke, if we find
 our selues wholly carryed away with loose mirth
 and plenty, and sensuality, and if we haue a
 great auersion from sobriety, pouerty, and pen-
 itance ; for we see that Lazarus, who was the
 very out-cast of the world, was carryed into
 the bosome of Abraham ; and Diues, who
 might be the object of mens enuy, was instant-
 ly confined to eternall torments, and made un-
 capable of so much as pitty. And yet we read
 not there, of any other reason giuen for this
 diuersity, but that men must not thinke to find
 heauen both here, and there ; and that Laza-*

*August.
 Confess. l.*

4. c. ii.

rus

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rus had been poore, and miserable heere, and was then to go to a bed or bosome of euertlasting rest; and Diues had regorged in delicacies, and was afterward to remayne in the center of eternall torments. From this last God deliuer vs, and to that other God conduct vs; and God inspire vs, and enable vs (after the example of this deare seruant of his) to the loue, and practise of holy penitence, which is the only way wherby sinners may arriue to a good iourneys end.

Faults escaped in the printing.

Page.	Line.	Fault.	Correction.
		In the Preface **.	
	5.	hath passed,	hath not passed
		In the Preface ***	
	15.	heroicall	heroically
	15 : 16.	and	an
	18.	whatsoever	wheresoever
	5.	dele	Among others
	16.	property	properly
	20.	ieiunio	in ieiunio
		In the Preface ****.	
	18.	his defect	this defect
	4.	in the only	in the sight of the only
	24.	naughty	nasty
	4.	entangle	enlarge

Other faults, of lesse moment, if any be found,
are remitted, in courtesy, to the gentle
Readers owne correction.

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THE
LIFE OF SVOR
MARIA MADDALENA
DE PATSI.

*of the Birth, Descendence, and Education of
Suor Maria Maddalena, till she came
to the age of seauen yeares.*

CHAP. I.

THE Eternall God hath
alwayes shewed, & doth
continually shew him-
selfe wonderfull in his
Saints; to the end, that
in euery age, some may
be found, who by their actions giuing
men assurance of his infinite goodnes &
providence, may inuite them to admire,
A and

and neuer cease to prayse his name. But particularly in these dayes of ours, hath appeared wonderfull in *Suor Maria Maddalena* the true seruant of *Iesus*, since he did not only place her in a Religious state, as a bright patterne of all vertues, but was pleased that in her should shine a beame of his diuine power & goodness, reuealing to her most high mysteries, & making her partaker of heavenly riches heere on earth. Neuertheles, because she remayning shut vp in a Monastery, there were few who saw the wonderful things which our Lord wrought in her; I will therefore describe her life, & death after a plaine manner, to the end that as her desire was wont to be, euery one might (by looking into that glasse of Goodnes) be inflamed with the heavenly fire which was euer burning and feeding vpon her purest hart.

This *Suor Maria Maddalena*, was borne in *Florence* on the second of April 1566. of *Camillo* the sonne of *Geri de Pazzi*, and of *Maria* the daughter of *Lorenzo Buondelmonti*, two families most illustrious

rious for antiquity and greatnes . Her
ame was *Catharina* , which afterward
as thought not to be without mystery,
like she was to *Saint Catharina of Sic-*
a, to whome she was particularly de-
oted. Her Mother affirmed that she had
euer, when she was with child of her ,
lt either any indisposition, or weight
of the burthen, nor in the infancy & ten-
er age of the child had she any of those
combrances, which children do vsual-
bring to such as gouerne them; but she
er receaued comfort by her , partly
rough the grace of her countenance ,
nd partly through the promptitude of
er obedience .

She had no pleasure in childish pa-
imes or playes ; but (notwithstanding
at she was affable in her conuersatiō)
e tooke withall, extreme contentment Note:
heare spirituall things spoken of , and
ith discretion diuerted all discourses of
worldly matters . And when she chaun-
d vpon deuout persons, she would be
king them of such things as appertai-
of saluation of the soule, and parti-
cularly

An ad-
mirable
thing.

culerly of the mistery of the most Holy Trinity, whereof she was so incredibly enamoured, as that the *Creed* of *S. Athanasius* coming once into her handes, she not only read it with greedines, but carryed it to her mother with extreme contentment, as a thing of rare estimation. By which actions wrought in so tender yeares, it might be inferred, what kind of creature she was to shew her selfe, with the help of God, in a more mature and perfect age.

Of her Charity towards poore folkes: and the Mentall Prayer which she vsed.

CHAP. 2.

Note.

BEING come to the seauenth yeare of her age, she began to make shew of her holy inclination. For part of her meat, such as is vsually giuen to childrē, either for breakefast or collation, when they are taught to worke or read, she would already be distributing to Prisoners, and other poore people: and she was delighted extraordinarily whensoever

ever she had opportunity of teaching other children the *Pater Noster*, the *Aue Maria*, and such like prayers. In which holy exercise she might spend much time in their house, in the Countrey, instructing withall kind of patience and charity, the poore Countrey-maydes and neighbours children. And to this she went with so great passion, as that once being to returne towards the Citty, she began to weep bitterly, for this only reason as she confest, that she should be disabled to teach a daughter of a husbandmans belonging to the house, which daughter, for the recomforting of our little one, must needs be also conducted with her to *Florence*.

It seemeth a wonderfull thing, that in so tender yeares, she could take so great care, as she had for the preserving of her hart in purity, and to cast such a bridle vpon her thoughts, as to keep them ever addressed to the service and glory of Almighty God. And withall, that when she was but newly come to the vse of reason, she could exalt her vnderstan-

derstanding, and intertaine it in mentall prayer, to which she was much giuen; hauing already beene instructed by her ghostly Father, the Father *Andreas Rossi* of the Society of *Iesus*. For a preparation thereunto, she vsed to read in a little book of Father *Gaspari Loarte* of the same Society, and then with a liuely feeling of heauenly thinges, hauing prostrated her selfe on earth, and with deuotion sayd the Hymne, *Veni sancte Spiritus*, and the *Confiteor*, she raysed her mind to most diuine thoughts, and not incombred with earthly cares, she only considered within her selfe, how she might come to a religious state.

Note.

So great was the delight she tooke in prayer, as that the halfe houre which was assigned to that effect by her ghostly Father, did often passe a whole one. When sometymes she was alone, rettyring her selfe into the most secret parts of the house, she gaue liberty vnto her soule to discharge those amorous desires which were kindled in it towards the obteyning of heauen. Whereupon, they
of

of the house seeking her vp and downe with diligence, would find her behind some bed, so plunged into heavenly cōtemplation, and so as it were transformed in God, that she could neither heare nor see any object. She was often interiourly stirred vp by the presence of God, to the true purchase of Euangelical perfection. Whereupon through the light of those celestiall graces, which by his Maiesty were communicated to her, whensoever she heard any such wordes spoken, as became not the mouth of Christians, or that they resulted not to the honour of his diuine Maiesty, she Note, conceaued so bitter grieffe, as that one night particularly, she spent all in teares and sighes vpon that occasion, excusing neuertheles the defects of others with abundant charity.

*Of the great desire which she had to receaue
the B. Sacrament: and of the pennances
which she vsed.*

CHAP. 3.

BE S I D E S this, she was so desirous to
receaue our Lord Iesus being veyled
vnder the shew of bread, that when she
saw her mother, or other deuout persons
communicate, she procured to come
close to them, and being extremely in
appetite to receaue the odour of that
most sacred food, she could hardly part
from such as she knew had receaued it.
Afterward, being entred into the tenth
yeare of her age, she began (with the
leauē of her Ghostly father) to commu-
nicate sometymes, and she receaued so
much delight therby, as forced from her
the teares of ioy. And on the other side,
she did so afflict her selfe, when by any
occcasion she was hindered, that in no-
thing she could find comfort. Once v-
pon *Holy Thursday*, being in contempla-
tion

tion of the foueraigne loue which our Lord Iesus shewed, in leauing himſelfe vnto vs in the Blessed Sacrament, & no leſſe attentiuely conſidering what ſhe might render by way of gratitude for ſo great loue, ſhe did with admirable deuotion dedicate her ſelfe to Chriſt Ieſus by a vow of Virginitie, when ſhe was arrived but to the eleuenth yeare of her age. By that tyme ſhe delighted in nothing, but diſcourſing of heavenly things, nor did ſhe looke after any other obieſt, but how ſhe might be wholly answerable to the example of her heavenly Spouſe.

Therefore did ſhe reſuſe ſoft beds, *Note.* and ſlept often vpon ſtraw, and in the moſt ſecret places of the houſe, ſhe wold be diſcipling of her ſelfe. And for her greater mortification ſhe tooke ſecretly certaine ong ſtalkeſ of Orange trees, which were full of prickles, and binding them hard about her head, ſhe paſt a whole night in exceſſiue payne, only for the imitation of Ieſus, who was crowned with piercing thornes. And becauſe where the diuine loue hath dominion,

there is euer kindled a desire of doing pennance more and more, therefore did this deuout child exercise her selfe in other acts of mortification, as sometimes in her meate, not taking any more then what was meerely necessary, and scarcely that sometymes, in making her selfe obedient to the vnworthiest and basest person in the house, and in many other holy actions altogeather repugnant to *Sense*, seeking euer new meanes, whereby she might become more acceptable to our soueraigne Lord.

How she was left in the Monastery of S. Giuannino : and of the inspirations which she had to become Religious in the Monastery of S. Maria de li Angeli.

C H A P. 4.

BEING aged now of fourteen years, and her Father being to go in publique employment to *Cortona*, her parents determined (by the aduice of the Reuerend Father *Pietro Blanca* Rector of the

the College of the Society of Iesus) to leave her placed for a yeare in the Monastery of S. *Giouannino* of *Florence*. Which Father because he well knew the perfection & singuler spirit of this child as also the ardent desire she had to frequent the Blessed Sacrament, resolved to place her there, vnder condition that vpon euery Sunday and Holy-day she might communicate at her owne deuotion. This being then promised very willingly by those Reuerend Mothers, she entred into the sayd Monastery, and passed the yeare with great increase of vertue, and no lesse satisfaction of the sayd Religious, for the liuely example which euery one of them tooke from her true deuotion. Neuertheles, there wanted not in that tyme, some occasions to disturbe so great a frequency of the *Sacraments*, but she kindling her selfe more and more in so holy a desire, did not at all release the ardent purpose she had to get ground in the seruice of God.

With excessiue seruour she followed the exercise of *Mentall Prayer*, and did
very

Note.

very often, for the space of foure continued houres, enioy celestiall thoughts. And on the day of the most holy *Ascension* of Iesus into heauen (whilest in a most retyred part of the Monastery she was deuoutly praying) the Giuer of all good things imparted to her so liuely a knowledge of his diuine Bounty, that with much difficulty she was able to conteyne the ioy & triumph that in her soule she felt. Those Reuerend Mothers were moued by her vertue, to haue extraordinary desire, that she would take their habit, and with particuler instance aduised her to it, letting her see the good which thereby would redound to the Monastery. Whereupon she earnestly prayed the illuminatour of all harts, to make her choose that place, which should be most for the seruice & honour of his diuine Maiesty.

In the meane tyme, her Father & Mother being returned from *Cortona*, tooke her home into the house, and forbore not by many wayes to disturbe her holy purpose, being vrged by the affection

tion of flesh and bloud, which is the v-
 suall author of such inconueniencies;
 and they did so the rather, because she
 was their only daughter. But she hauing
 by help from heauen, overcome all diffi-
 cultyes, and being more desirous then
 euer, to imitate the *Incarnate Word*, in
 the state of holy Religion, sayd resolutely
 vnto them, that she would rather suffer
 her head to be strocken from her shoul- Note.
 ders, then consent not to be Religious.
 Her parents hearing this, remitted all to
 her Ghostly Father, who wisely coun-
 sayled her to choose some Monastery,
 where both deuotion, and a perfect ob-
 seruant life did flourish in the Religious,
 to which her selfe was much inclined.
 There being then propounded to her
 the Monastery of *S. Maria de li Angioli*
 neere *S. Friano* of the order of the *Car-*
melits, and that other venerable Mona-
 stery of the *Crocetto* of the order of *S.*
Deminicke, to which later she had some
 inclination, because the Religious of
 that place are neuer seene: yet at last
 hearing the former so highly payсед, &
 especially

especially for the frequent receauing of the B. *Sacrament*, which there is vsed euery day, she determined to go into the sayd Monastery for fifteene dayes. And hauing obteyned licence on the *Vigill* of the *Assumption* of the B. *Virgin*, she entred full of ioy, and in the tyme of her stay there, gaue an excellent example of life.

Hauing diligently then considered the seuerall Orders of Religion, she was wholly satisfied that this was the place to which our Lord had called her. Therefore it grieved her to go thence at all, but being forced by her parents she must needs returne home, where with a great deale of grief for the space of three monthes she remayned. But finally being more and more moued by Almighty God to take the habit of Religion, on the Saturday precedent to the first Sunday of Aduent, in the yeare 1582. she entred into the Monastery to consecrate her selfe for euer to the seruice of God. And hauing obteyned their acceptation, she was on the eight of December in the same yeare, being the day of the
Conception

Conception of the B. Virgin receaved with great ioy and satisfaction by all the Religious. Afterward vpon the thirtith of Ianuary next following, with ardent desire of heavenly graces & extreme contempt of earthly cares, she tooke the habit of the *Carmelits* order in the sayd monastery, at the hands of the Confessour thereof *Agostino Campi* of *Pontremoli*, a Priest of great vertue and exemplar life. And in the instant when he put the crucifixe into her hand, the Religious singing those words of S. Paul: *Mihi absit gloriari nisi in cruce Domini nostri Iesu Christi &c.* it is a wonder to tell, how she felt interiorly so great an vnion with our Lord Iesus, and such a spirituall sweetnes, that in all her life, as she sayd, she remembred not to haue found the like. Whereupon hauing placed in eternall obliuion, all the commodities of this life, and hauing confirmed her selfe more resolutely in her holy purpose, she protested at that tyme to her heavenly Spouse, that she would neuer thirst after any thing but him *crucified*, nor aspire to

Note,

to any thing, but that her soule might to the vttermost of her possibility, be instructed and deuoted to do him seruice. After she was clad with the sacred habit, she did with profound humility, giue her selfe for dead to the Mother, who was Mistresse of the Nouices, and did ardently beg, that she would euer humble her, and mortify her, and at all tyme contradict her will, and direct her in all her actions. A lively and fit example for all such as thirst after an increase of Religious vertue: for without this resignation, there is no profit to be expected in a spirituall life.

Note.

In the yeare of her Noniship she makes great proof of many vertues: of the much desire she had to be Professed, which was accorded by her Superiours by reason of her great sicknes, from which she was freed in miraculous manner.

CHAP. 5.

HAVING at last obteyned, that which so long she had desired, to be

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be clothed with the *Religious Habit*, with *Note.*
great deuotion and feruour ſhe ſubmit-
ted her ſelfe to the eaſy yoke of the *Ho-
ly Obedience* of the Miſtreſſe of the No-
uices, with ſuch humility, as that in the
perfection of that kind of life, ſhe ſee-
med not a Nouice, but a Religious wo-
man of many years. In conuerſing with
her Siſters, ſhe eſteemed her ſelfe in de-
gree and condition inferiour to them
all; and although by others ſhe were held
a Saint, yet ſhe gaue little ſatisfaction to
her ſelfe, but was vſually her own accu-
ſer of idlenes, and other defectes, in the
preſence of euery one of them. Moreo-
uer, ſhe ſhewed her ſelfe compaſſionate
in ſupporting the defects of others, and
withall ſweetnes vſed to accommodate
her ſelfe to their wills. In countenance
ſhe was euer diſcharged, and cheerefull;
nor could ſhe be troubled through any
accident, by meanes of the gift ſhe had
of prayer, whereby ſhe had already ac-
quired ſo great vnion with God, that
ſhe had continuall fruition of his pre-
ſence in her ſoule. By the attractive
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manner of her speech (whereof yet she was most sparing) she kindled in the hearts of others an unspeakable desire of serving God. Much labour she used in the mortification of her will, and in the hiding of her vertue, carrying alwayes her eye vpon the execution of such Orders, as were common to all the *Novices*, & vpon the doing of whatsoever might bring to her most humility and mortification. By these vertues she walked on towards greater perfection, hauing extreme desire to be vnited with her heavenly Spouse by the knot of holy Profession.

Now the tyme being come when seauen *Novices* were to be *veyled* and *professed*, and her tyme not being come that she might also make the same oblation of her selfe to the eternall God, she was afflicted with much grieve, though she were somewhat recomforted with a promise, which was made her by the chiefe of the Religious, that towards the end of the yeare her desire should be graunted. The yeare being ended, and she

she againe making instance with great affection to be knit to God by the free vow of solemne *Profession*, it was answered that she must expect till some other Nouices might ioyne with her. To this she instantly replied thus with great humility; *I shall not make my Profession with others, but you will be constrained by a necessity which will go much against your will, to permit that I be profest alone.* It punctually came to passe as she fortould; for hardly there had past a moneth, but that she (being assayled by a sharp burning feuer, and a vehement cough accompanied with extreme paine) grew into such danger of her life, that foure of the chiefe Phisicians in the Towne, confessed ioyntly that they could not penetrate her disease. And *Iacopo Tronconi*, one of the foure by whome she was most often visited, affirmed many tymes, that by all the study that he had imployed, he was neuer able to discover either the occasion or the quality of that sicknes; and that it must be left to God, for of mans help there was little hope. Yet say-

led she not to vse conuenient remedies, but all in vaine, since euery day more and more her life was found to be in danger. She did euer almost sit vpright, not being able to lye at length in her bed, for the perpetuall cough that afflicted her, in such sort as it allowed her very little tyme to restore her weake body either with food or rest. But euen then did her spirituall parts receaue strength, whē being asked sometims by her silters what she thought vpon in the midst of her cruell paynes, she instantly (pointing to a Crucifixe, which was neere her bed) made this answere, *I contemplate the great sufferings which that cordiall and incomprehensible loue indured for my saluation; he seeth my weaknes, and with that sight of his I am comforted, since all the paynes and griefes which all the chosen children of God haue endured, did passe through that most holy Humanity of Christ, where they grew to be sweet, and to be desired by vs his members.* Thus was the spouse of Iesus afflicted indeed in body, but in her soule so cheerefull & serene, that she
 sayd

Note.

edyes, and she thought her selfe after a sort to
more be feeding vpon the ioyes of heauen .

Her health being thus despayred of
by the Phisitians, it was resolued by the
Religious that she should make her *Profes-*
sion which she had so much desired . The
Confessarius therefore was conducted to
her, for he would not suffer her to ryse
whom he found to be so much afflicted by
that sicknes . Yet she confiding in God,
prayed her Sisters (after leaue obtey-
ned) that they would carry her before
an Altar of the B . *Virgin* , where there
was a little bed set vp for the perfor-
mance of that holy ceremony . Which
being put in execution , on the 27 . of
May 1584. which was the morning of
the most holy *Trinity* , she made in the
hands of the Father *Confessarius* , in pre-
sence of all the Religious her holy *Pro-*
fession with greater deuotion and feruour
then we can imagine. After this she was
carried by force of armes into the In-
firmary ; & the Infirmarian was intrea-
ted by her , that (the curtaines of the
bed being drawne) they would depart

out of the chamber, for she was desirous to take a little rest. All this was done & a whole houre being past, when they had heard no noyse in her chamber, no so much as the Cough which vsed continually to importune her; the *firmarian* was all in a wonder at it, who with others entred in, and opening the curtaines found that she reposed well in God; for being alienated from her senses, she was rapt into heauenly contemplations. Her face was growne beautifull and delightfull to the astonishment of such as lookt vpon her; her flesh was growne liuely coloured, and euen inflamed; her eyes were fastned so stedfastly behoulding a Crucifixe, that, vpon the whole matter, she seemed no more to be that pale and leane *Suor Maria Maddalena*, but euen a very *Angell of heauen*. In the meane tyme, this accident was made knowne to the Mother *Prioresse*, whereupon she, with the rest of all the other Mothers and Sisters, did suddainly go by one and one into the chamber, where they all saw the wonder which God had wrought

wrought in his deuout seruant. And this was the first time that she had been seen in *Rapte*, wherein she continued for the space of two hours. It was not matter of lesse amazement to them, which happened in the fourty dayes which followed next; for euery day in the morning as soone as she had receaued the food of Angells, the same wonder was seene; she remayning abstracted from her senses, and immersed in diuine contemplations, which shal briefly be pointed at in the first Chapter of the second part. And so it pleased our Lord after these *Extasies*, to restore the health of her body in miraculous manner; since without applying any further remedy, her disease so ceased, as that she was wholly free; our Lord vouchsafing to preferue her, to the end, that others by her example, might be much more inflamed to loue him.

When she had recovered her health, she returned to the *Nouiciate*: and considering the many Rapt^s which were graunted to her by her Lord, she was constreyned by Obedience to relate to two of the Mothers, such thinges as were communicated to her by Almighty God.

CH A P. 6.

GR E A T was the contentment which the *Nouiciate*, yea all the Monastery receaued, through the health miraculously recovered by this beloued child of Iesus. And the Superiours discouering that she was guided by Almighty God in a particuler manner, and that euery day more then other she profited in the obteyning of vertue, they deliberated about drawing her out of the *Nouiciate*, although she had beene but lately profest, and to put her in some seuerall place, where she might with better opportunity serue our Lord. But when this resolution was come to her ears, she
was

was much afflicted, as being an enemy to
singularity, & went suddainly to be-
seech the Superiours with great instan-
ce, that they would not seuer her from
the other *Novices*, or withdraw her from
the obedience of her *Mistresse*, accusing
her selfe to be the most imperfect of the
al, & that she had more need then others
to be directed by her in the way of ver-
tue. When her Superiours obserued this
singular humility of hers, they were cō-
tent to graunt her holy suite: whereu-
pon being confirmed vnder the care of
the *Mistresse*, it cannot be exprest with
how much spirit she gaue her selfe to the
contemplation of heauenly Mistryes.
And if in the first yeare of her *Noniciate*
she had made particuler prooffe of her
sanctity, she grew in doing of it after-
ward, not imploying her forces vpon
any other thing, then the procuring of
those graces which make soules accep-
table in the eyes of God. She went euer
thinking how she might inflame others
towards diuine loue, exhorting her Si-
sters to performe the seruice of God with
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Note.

humility, and purity of mind . From her mouth there came none but holy words. She would excuse the defects of others, and interpret euey thing to a good end . She would neuer speake much, vnles she were vrged by questions , & that which she sayd , would be full of mildnes and charity .

In this meane tyme, being yet more kindled to holy actions, she was often rapt in spirit; and was come to such a degree of perfection , that no worldly thing could disorder the vnion which she had with the diuine Maiesty . When it pleased God to restore her to her senses she would immediatly returne to her fellow *Nouices*, and she proceeded towards them with so great humility and suauity, that it seemed not to be she, who so lately had beene seene to participate of so high and heavenly Mistryes, as one who valued not much such gifts as those, but attended only to solid vertue and the contempt of her selfe .

Now her *Superiour* obseruing the wonders that God wrought by meanes
of

of this his true servant (since every day after the holy Communion they had seene her in excesse of mind, rayled vp to the vnderstanding of so high things) they appointed her, in vertue of holy obedience, to preuent the loosing of so great heavenly treasures, by communicating whatsoeuer God should manifest vnto her, with the Reuerend Mother *Suor Vangelista del Giocundo* her Mistresse and *Suor Maria Maddalena Mori*. Of these two Mothers, the first who is yet liuing a Religious woman of great prudence & of no lesse vertue and sanctity of life, hath witnessed in particuler by oaths, and writings vnder her hand, that she hath with her owne eyes seene that which is recounted in this Story of *Suor Maria Maddalena*, besides many other Religious, who in like manner haue affirmed, and do affirme the very same.

So as now *Suor Maria Maddalena* did relate to the sayd Mothers the fauours and intelligences which were communicated to her by Almighty God in those *Extasies*. And although she extremely

ly desired to maintaine her self abiect & vile in the sight of others, yet neuertheless she alwayes preferred holy *Obedience* before any inclination of her own; and the rather she did it in this case, to be the better assured thereby, whether or no there were any mixture of diabolicall fraud; but in this point she was satisfied by her Ghostly Father. And for the better testifying of the truth, the Right Reuerend Man *Francesco Bennenuti* Governour and Confessarius of the Monastery, & *Penitentiarius* of the *Cathedrall Church of Florence*, subscribed with his owne hand to foure bookes written by the Religions, which conteine many deuout and high intelligences. By him they were deliuered to be reuiewed by the Fathers of the Society of Iesus, who gaue this testimony, that there was nothing to be found in them, contrary to the Catholique fayth; but on the other side many things of perfection, & worthy to be vnderstood by all, to bring the more in loue with God.

She seeth the soule of Madre Suor Maria Bagnese, a Florentine, rich with the glory of Heauen.

CHAP. 7.

SVOR *Maria Maddalena* was wont to visit often the body of the venerable Mother *Suor Maria Bagnese* a Florentine, who is buried in a case of stone within the Chapter-house of that Monastery; and there did she exhibite earnest prayers to that holy soule, to which she was most devoted. Whereupon she obteyned to see her in heauen many tymes, but particularly vpon the eleauenth of Iuly 1584. she saw her in a most excellent manner; and being commanded in vertue of holy *Obedience*, she related the *Vision* in these very words: *I haue seene in heauen a most beautifull Throne of incomprehensible light, wherein did sit the Blessed Mother Suor Maria Bagnese, all resplendent and full of wonderfull Maiessty. And I understood that this Throne, was her virginity*

nity and purity, which gave her an extreme ornament. I saw also, that the sayd Throne was all set with precious stones; & these were all those souls which her example had brought to the service of God; which compassing her in, round about after the manner of a crown, did give her greater grace and beauty.

This was the relation which Suor Maria Maddalena made of that particular. But of how great sanctity the sayd Madre Suor Maria Bagnese was, whosoever will, may see in her life, which is written by the Father *Alessandro Capocchi* a Dominican, a man of great holynes; as also by the Father Abbot, *Don Silvano Razzi* of *Camaldoli* in the second part of *Tuscan Saints*, and by the Father *Fra Serafino* his brother a Dominican, both who were men for their learning and vertue very much to be esteemed.

Three times our Lord made her know his will was, that she should live upon bread and water: Triall was taken of that motion by her Superiours, and with their permission she began to execute the will of God.

C H A P. 8.

ON the 21. of May 1585. this blessed Creature being then imployed about the exercises of the Monastery, & finding her selfe to be moued by God, she went into the dormitory of the Nouiciate; where, at the instant that she arrived, she was cast downe to the earth with great violence; and remayning so a good while as if she had been dead, she afterwards vttered these wordes: *O my Lord, and what is it which thou demandest of me? Is it perhaps the exterior by the interior?* In this meane tyme, she vnderstood from the Eternall Father (as afterwards in vertue of holy Obedience she told the Religious) that in her diet, his pleasure was she should lead a particular

culer life, susteyning her selfe only by bread and water, excepting on the Sabbath dayes, and then she was to vse the meats of Lent; and this to be done in satisfaction of the offences which are committed against God by his creatures. Afterwards, she saw the reward which is giuen to such as for the loue of God depriue themselues of earthly comforts. Whereupon she sayd thus; *O how sweet and pleasant is that place, but great are the workes which they must performe who aspire thither. But if this were sufficient, o my God, for the helping of thy creatures, I would liue a thousand yeares in this manner, and should hold my selfe to be glorious thereby. Thy Word made me aske to do some pennance for thy creatures: art thou content with this? then is it wellcome. Thou art Mighty, o my God, yet if thou hadst not called me, and cast me downe to the ground, I had not answered thee; but thy will be euer done, and I rather desire to dye, then to offend the high Purity. I am resolved to remit my selfe wholly vnto thee; for being united to thee, nothing can be able to trouble me. Graunt me therefore*
this

this grace; O my Iesus, that I may euer be resigned to thy holy will.

Vpon the Thursday following (saying her Office with one of the Sisters) she was in the same manner cast downe to the ground, & being suddainly rapt in spirit with her eyes fixed vpon Notè: heauen she sayd; *Adsum, adsum, adsum,* heere I am: and then in the person of the Eternall Father she replied; *I call thee, that thou mayst answere my vocation and petition, as already I haue shewed thee.* She instantly answered; *O it is thou, who art great and powerfull.* She remayned in that cōtemplation more then halfe an houre, in which time it was euident that she did extremely suffer, and so ended the Rapt. But the day following, whilest after her manner she was with the Nouices, she was forcibly cast downe to the ground with great violence, where hauing lyen a while without speach, she sayd afterwards in the person of the Eternall Father; *Crastino die nihil gustabis nisi panem & aquam, & si hoc non facies, retraham abs te oculos meos:* To morrow thou shalt eat nothing,

culer life, susteyning her selfe only
bread and water, excepting on the
bath dayes, and then she was to use
meats of Lent; and this to be for the
satisfaction of the offences which
committed against God by his creature.
Afterwards, she saw the reward which
is giuen to such as for the love of God
deprive themselves of earthly comfort.
Whereupon she sayd thus; O how
and pleasant is that place; but great are the
workes which they must performe when they
thither. But if this were sufficient to me
for the helping of thy creatures, I would
a thousand yeares in this manner, and
hold my selfe to be glorious thereby.
Word made me aske to do some penance
thy creatures: art thou content with that
then is it wellcome. Then art Mighty
God, yet if thou hadst not called me, and
me downe to the ground, I had not answered
thee; but thy will be ever done, and I
desire to dye, then to offend the high
I am resolved to remit my selfe wholly
thee; for being united to thee, nothing
be able to trouble me. Grant me therefore

upon which wordes she returned from
the Rapt. She considered then with her
life, that which the Eternal Father had
commanded; and finding that she could Note.
not otherwise lead that singular manner
of life appointed by God, she resolved
instantly to informe her Superiours of
the whole affaire. Which she did with
singular humility; & she was answered
by them (out of the great feare they had
least in this there might be some mixtu-
re of the Diuells cratt) that she should
performe Obedience vnto them; and as
for her food, she should vse no other, but
such as was common to all the rest; and
that they would not permit any one to
be particuler in her manner of life. Nor
did they this without mature delibera-
tion, but determined among themselues
to attend the issue, as knowing well,
that if it were the will of our Lord, it
would be more cleerely and apparant to
them. And indeed it proued as they con-
ceaued, for the day following, the houre
of dinner being arriued; & there being
set before this seruant of God, such diet

nothing, but bread and water, and if thou performe not this, I will withdraw myne eyes from thee. But if thou wilt do that which I require, and fullfill my will, and the will of my Word, who with so much love hath giuen himselfe, and doth giue himselfe to thee, I will take pleasure in thee, as hitherto I haue done. And if thou haue a desire that thy worke should be gratefull to me, see that it be voluntary. This exteriour operation which I require of thee, shall be a glasse for thy mind to looke in; and feare not that which the aduersary will procure to do against thee, for I will not suffer him to preuaile; I will giue Angels to thy soule, that they may guard it. The Mother of my only begotten Sonne shall be thy keeper, that thou loose not the impression of the Passion of the Word, which I haue grauen in thy hart. Be free from feare for thy desires shall not be knowne to thyne enemy the Diuell, but I will fullfill them all.

After this, she remained a while in silence; but then in her owne person all resigned to the will of God, she sayd: *Non moriar, sed adimplebo opera tua*: I will not dye, but I will performe thy workes:
vpon

Upon which wordes she returned from the Rapt. She considered then with her selfe, that which the Eternal Father had commanded; and finding that she could Note. not otherwise lead that singular manner of life appointed by God, she resolved instantly to informe her Superiours of the whole affaire. Which she did with singular humility; & she was answered by them (out of the great feare they had least in this there might be some mixture of the Diuells cratt) that she should performe Obedience vnto them; and as for her food, she should vse no other, but such as was common to all the rest; and that they would not permit any one to be particuler in her manner of life. Nor did they this without mature deliberation, but determined among themselves to attend the issue, as knowing well, that if it were the will of our Lord, it would be more cleerely and apparant to them. And indeed it proued as they conceived, for the day following, the houre of dinner being arriued; & there being set before this seruant of God, such diet

as was prepared for the other Sisters, she being commanded by holy Obedience (which vertue she had euer in particuler recommendation beyond the rest) wold needs begin to eate thereof, but it was not possible for her to swallow a bit; for all that which she chewed and procured to put downe, was instantly and forcibly cast out by vomite. Many and many tymes did the Superiours trye her, but neuer would there succed other effect. Whereupon the Ghostly Father of the house, with Mother Prioress, gaue her full liberty to lead that life which the supreme God imposed vpon her, for now they knew that such was his will; and that the craft or deceit of the Diuell had no part therein. So as vpon the day of *S. Zanobius* Bishop of *Florence* on the 25. of May in the yeare 1585. she began in the name of our Lord, to eat bread & drink water, only excepting on Sundays when she was to feed vpon the meats of Lent, as our Lord had commanded her. And although she felt great repugnance thus to lead a particuler life against the common

common vse, yet neuertheles did she go through with it, as knowing that the will of her God was such.

The Eternall Father putteth her in mind of some spirituall exercises that she was to performe; he foretelleth the probation that he would make of her for ſine yeares, promising first to infuse the holy Ghost into her saule.

CHAP. 9.

AT this tyme on the 26. of the same month and yeare, she was rapt according to her custome to celestiall contemplations, and remayned in them two houres without any speach at all. Being returned to her senses, she was commanded by the vsuall Obedience to reporte that which in that tyme she had vnderstood of our Lord. Wherupon with profound humility & much grieve of mind she told them, *How the Eternall Father had giuen her a rule of life, which she was to hold, confirming the food only of bread and* Note.

water ; That she was not to exceed five hours of sleep ; that ordinarily she should take it on a sacke of straw , yet not denying but that sometimes she might repose upon a matteresse ; that her words should be of meeknes , of truth , and of Iustice ; That her understanding was to be dead without troublesome considering of any thing which might concerne either herselfe or others ; that her memory should forget all thinges except the benefites receaued by him ; that her will should desire none of these earthly things , but only do that whereby his diuine Maiessty might be pleased . Finally he would haue her resigne all these facultyes of mind vnto his Providence , and cast her selfe like a dead body into his hands . Our Lord also told her his pleasure was , That she should enter like another Daniel into a lake of Lions , that is , into a multitude of most horrible tentations , which were to last five yeares : That by her infernall enemyes she should be extremely afflicted , & vexed . And to conclude , that after the manner of gould she should be cast into the furnace of troubles and vexations both of body and mind , whereby she might afterwards appeare more beautiful

full in the sight of God. She further vnder-
stood, That she was to enter into these tri-
bulations, as into a lake, upon the next feast
of the solemnity of the Holy Ghost; and by our
Lord she was certified, that in all these bat-
tles she should obteyne victory; for the Word,
in the lake it self would preserve her, the most
sacred Virgin, S. Augustine, S. Angelus the
Carmelite, S. Catharine of Siena (to all
whome she was particularly deuoted),
should bring her the food of spirituall comfort,
which they were to deriue from the Humani-
ty of the Word, by the vigour wherof she was
to be restored, and should not be overcome by
those tentations. The Eternall Father did
also promise, That before this Probation he
would infuse the Holy Ghost into her soule, to
the end that being fortified by such a buckler
of defence she might more cheerfully enter in-
to this battaile against the Diuells. And be-
sides, he shewed her the lake of Lyons,
that is, the tribulations and tentations
that she was to endure after hauing re-
ceaued the holy Ghost. Whereupon by
this spectacle she grew instantly & ex-
tremely pale, shewing excessiue horreur

at the sight of the most vgly formes of Diuels, which appeared before her in the shape of hideous cruell beasts . But yet neuertheles she offered her selfe with a cheerefull hart to the Eternall Father, for the suffering of whatsoeuer tormēts or tentations .

How she was called three tymes by God : and by him were giuen twenty Rules to be obserued by her .

C H A P. 10 .

TH E R E past not much tyme when once, after hauing communicated, she againe found her self to be called by Iesus in these wordes : *Come hither, O my Spouse, for I am he who drew thee out of my owne vnderstanding, and placed thee in thy Mothers wombe, where I was delighted in thee .* To this vocation she suddainly hearkned, seeking vp & down the Monastery where her Iesus might be, and her countenance was extraordinarily inflamed . In the the meane tyme she
heard

heard her ſelfe called againe in this manner; O come, for I am he who drew thee out of thy Mothers wombe, uniting my ſelfe to thee, and taking pleaſure in thee. She did therefore now with greater zeale proceed in the ſearch of Ieſus: but the heavenly voyce not ceaſing, called her the third time with theſe wordes: Come hither, O thou elected ſoule, for I will giue thee a Rule & make a bound to thy paſſions, for the whole tyme of thy life, untill I bring thee to delight, and enioy me in the land of the living. As ſoon as ſhe heard theſe words, ſhe became immouable & abſtracted into Extasie. At which tyme there were giuen to her by the eternal Word, twenty rules which ſhe was to obſerue throughout all her life for her greater profit in the perfection of vertue, which ſhe in the perſon of the Word deliuered in this manner.

I the Spouſe of thy ſoule, and the Word of my Eternall Father, do giue thee a Rule in the ſame act of loue, wherewith I graunted & made thee partaker of the greatnes of my purity: o thou beloued of me who am beloued, note this Rule which is myne and thyne:

thyne : myne because I prescribe it, and thyme because thou art to obserue it .

1. First I require of thee, that in all thy actions internall and externall thou haue an eye to that Purity, which I haue made thee vnderstand : and imagine that euery one of thy wordes and works are to be the last of thy life .

2. Thou shalt procure to the uttermost of thy power, and of the grace which I will giue thee to haue as many eyes as thou shalt gaine soules .

3. Thou shalt neuer giue any counsaile, nor impose any commandement, although thou haue authority so to do, till first thou shalt haue made it knowne to me, as I am hanging vpon the Crosse .

4. Thou shalt not obserue any defect, nor reprove it in any mortall creature, till first thou shalt haue knowne, that thy selfe is more unworthy then that creature .

5. Thy words shall be sincere, true, graue and far from all flattery ; and thou shalt be euer bringing me for an example to the works which are to be performed by the Creatures .

6. Take care that wish such as are thy equalls,

qualls thy cheerefullnes do not take away thy
gravity, & that thy gravity do not diminish
thee Meeknes and Humility.

7. Let all thy actions be performed with
mildnes, and with so humble and sweet man-
ner that they may be like so many loadstons to
draw the creatures towards me, and let them
be done with so much prudence, as that
they may serue for a rule to the members of
my body, that is, to the soules of my Religi-
ous, and to thy Neighbours.

8. Be thirsty as is the Harte after Wa-
ter, night and day to be exercising Charity
towards the members of my body, making
the same account of the weaknes & wearines
of thyne owne, which thou makest of the
ground whereon thou treadest.

9. Thou shalt force thy selfe, as much
as I shall make thee able, to be meate for the
hungry, drinke for the thirsty, a garment for
the naked, a garden for the imprisoned, and
a salace for the afflicted.

10. With such as I leaue in the sea of
the world thou shalt be prudent as the serpēt,
and with myne elected soules thou shalt be
simple as the Dove, being affrayd of the for-
mer

mer as of the face of a dragon, but louing the
later as so many Temples of the holy Ghost.

11. Be euer subduing of thy Passions,
and demand grace of me wherewith to do it,
who haue dominion ouer all the creatures.

12. Thou shalt condescend vnto my
creatures, and suffer with them, as I whilest
I was on earth proceeded with supreme chari-
ty towards them, hauing euer in thyne eares
that sentence, which was afterward of myne
Aposle, *Quis infirmatur & ego non infirmor*

13. Thou shalt neuer faile to giue any
thing to any person when it is desired, if thou
haue power to dispose thereof; and thou shalt
neuer deprive any creature of any thing that
hath beene graunted to it, vnles first thou
consider that I am the searcher of thy hart,
& that I am one day to iudge thee with power
and Maiesly.

14. Thou shalt esteeme thy Rule and
Constitutions thereof, togeather with the
vowes, as I will haue thee esteeme my selfe;
procuring to ingraue in the harts of all the
Religious, the zeale of that state to which I
haue called them, and of thy Religion.

15. Thou shalt haue great desire to be
made

made subiect vnto all, and thou shalt haue it in horroure to be preferred before the meanest and least of the company.

16. Thou shalt not conceaue that thy comfort, repose, and solace consisteth in any other thing, then in contempt and in humi-
lity.

17. Thou shalt forbear to let the crea-
tures know what thy desires are, and what my will is, excepting those whom I haue giuen to
liue with thee, and my Christ.

18. Thou shalt be in continuall oblation
of all thy desires and actions, togeather with
all my members, vnto me.

19. From that houre wherein I left my
pure mother, that is, from within two howres
before Sun set, thou shalt be in continuall o-
blation of my Passion, of thy selfe, and of my
creatures to the Eternall Father, and this
shall be thy preparation for receauing of me
sacramentally: and betwene the day and the
night thou shalt visit my body and bloud 33.
times.

20. The last thing shall be that in all the
operations, which I shall suffer thee to per-
forme, as well intermall as externall, thou art

After this she remayned for some tyme without speech, and she proceeded in the person of the *Word*, saying; *This is the Rule which the beloued of thy soule in all of loue hath giuen to thee. Therefore thou shalt receaue it, and such thinges as are conseynd therein thou shalt keep as thy hart, and put them in execution, excepting only when Charity, and Obedience do hinder thee from visiting my body, and blond.* After these wordes she returned from the rapt. And how exactly these Rules were obserued by her, the progresse of her life will shew.

The great excesses of loue which she had in the contemplation of Christ Iesus.

CHAP. II.

YET was not the vapour of this burning fornace so very hot, but sometymes the flame increased, which made the most ardent fire of diuine loue euen breake from her breast out of her mouth.
In

In so much as in her *Rapt* fixing her most pure vnderstanding vpon the contemplation of infinite loue which moued Almighty God to do so much for the most vile creatur *Man*, she could not conteine her selfe from exclayming thus with a loud voyce; *O loue, O loue, O God how thou louest thy creatures, with pure loue! O God of loue, O God of loue, O my Lord, no more loue, no more loue, it is too much. O my Iesus the loue that thou bearest to thy creatures! Yet not too much for thy greatnes, but too much for a creature, which is so vile and base. Wherefore dost thou O my God giue me so much loue, who am so unworthy and so vile!*

Note the great excellence of her loue to God expressed in this and the next chapter.

Being once againe in *Rapt* taking a Crucifixe into her hand she went running about the Couent, and easing her hart towards the diuine *Word* with inamoured discourses, and inflamed desires she cryed out, *O loue, O loue, O loue*. This did she with so gracefull smiles, & with a countenance of top full of ioy that the very sight of her gaue occasion to take unspeakable comfort.

Some-

Sometimes she would be fixing her eyes on heauen, sometimes vpon the Crucifixe, sometimes she would imbrace and presse it vpon her hart, & kisse it with excessiue feruour; and the while she would not cease to cry, and cry againe; *O loue, O loue, I will neuer cease; O my God to call thee loue, the very ioy and triumph of my hart, the hope and comfort of my soule.*

Then turning about to the Sisters which followed her, she would thus say on; *Know you not O deere Sisters, that my Iesus is nothing els but loue, yea that he is euen as it were fond with loue. Fond with loue I say thou art, O my Iesus, and I will neuer say so. Thou art all amiable and ioyfull, thou art recreatiue and confortatiue, thou art nutritiue and vnitue, thou art pennance & solace, labour and repose, life and death both at once. Finally, what is that which is not in thee: thou art wise and cheerefull, high and immense, admirable and unspeakable, inexcogitable and incomprehensible.* Then she kept her eyes still fixed vpon the wounded side of the Crucifixe, wherein she seemed

seemed to discouer strang thinges, and spake at large of the suprem loue, which God beareth to mankind, and of the highest Misteryes, which the *Incarnate Word* wrought on earth for our redemption. And againe she exclaymed, *O loue, O loue*: then casting her eyes vp to heauē she sayd; *Giue me so strong a voyce, O my Lord, that whilest I call thee Loue, I may be heard from the East to the West, & throughout all the parts of the world, euen to Hell it selfe, that thou mayest be knowne & reuerenced as the true loue. O loue, O loue, which only dost penetrate and transcend, which breakst and bindest, which rulest and governeest all thinges! Thou art heauen and earth, fire and aire, bloud & water; thou art God and Man. And who shall euer be able, either to expresse or thinke of thy greatnes, since thou art infinite and eternall!*

In these so liuely excesses of *Loue* she did often spend the whole dayes, so as it seemed that she drew on apace towards an Angelicall life, and that she was fed with banquetting dishes from the table of heauen. In these acts her

D

speech

speech was so deuout, so inflamed, and so compassionate towards her *Iesus* hanging on the Crosse, that not only in name, but in deed she resembled that *Maddalena*, who was so much wounded with griefe vpon mount Caluary, when the *Word Incarnate* gaue vp his Spirit to his eternall Father.

Sometymes being vrged by the heat of celestially fire, she would runne with speed into the Quire, and getting vp to the Rood loft where there was a Crucifix, she would vnnayle it from the Crosse with incredible agility. Then sitting downe she would keep it in her bosome, and taking of her veyles from her head she would dry with them the sweat and bloud which she seemed to see runne trickling downe from the face of her beloued Spouse. And this would she do with so great seruour of spirit, that the Religious who were present would feare that her hart was not able to indure such an ardent fire of loue. It is an admirable thing to tell how when the Sisters had taken those veiles & linnen-clothes

clothes wherewith ſhe had performed thoſe offices of deuotion to the Crucifix they found them ſo full of ſweat, and ſo very wet, that it ſeemed as if ſhe had held in her armes the dead Ieſus, in ſuch ſort as he was when in the middeſt of thoſe cruell torments of the Croſſe, he ſuffered death for the ſaluation of mankind :

*Other amorous Exceſſes towards Chriſt
Ieſus, whereof ſhe diſcharged
her hart.*

C H A P. 12 .

TH E celeſtiall fire of loue did dayly more and more increaſe in this deer Spouſe of Ieſus, in ſo much that for the exceſſiue inward heate that ſhe felt, ſhe could not oftentimes in the very middeſt of winter keep on her wollen bodyes. It was further neceſſary for her to haue her other garmets extraordinarily looſe about her, to the end that her inflamed affections might be able to paſſe more freely, and oftentimes ſhe was forced to

D a

drinke

drinke cold water, & in great quantity. Into the very water she would also thrust her armes, and bath her face and cast part thereof into her bolome, affirming that she found her selfe not only to burne, but euen to consume. Then turning her selfe vp to heauen with inamoured countenance she often repeated these words, *I can no longer indure so great a flame*. And certainly if she had not byn succoured by supernatural help, impossible it had beene that she could haue liued.

Besides these ardent affects, one other that was very strang may be recounted, which she shewed on the day of the *Inuention*, or Finding of the *Holy Crosse*; when hauing first communicated, she stood for the space of an houre like a strong immouable Tower, and spake at large of the excellency and nobility of the Crosse of Iesus with most ardent affection of mind. And after, insisting vpon the contemplation of the *Incarnate Word* which was nayled thereon, she began thus to exclaime; *O loue, O loue, how*
little

*How art thou knowne and beloued! If thou
canst not find a place wherein to rest, come O
me, come all into me, for I shall not faile to
receaue thee. O you soules created ty loue,
why do you not loue this Loue? And what
thing is loue, but only God? Deus Charitas est.
O loue thou makest me euen melt & consume.
Thou makest me dye and yet I lue, and I
feele payne by thy making me know how little
thou art beloued and knowne.*

In the meane tyme she vsed such
deere and pious gestures, as kindled in
the beholders an vnspeakable deuotion;
sometymes she would spread her armes
abroad, sometymes she would clap her
handes togeather, and neuer cease from
saying; *O come you soules to loue my loue,
come & loue your God.* But how hoat this
fire of loue was which burned her most
pure hart might well be knowne by her
face, which was euen like to fire it selfe,
And so with her cloaths and the veyles
of her head she was forced sometimes to
fanne her selfe for the mitigating of the
extreme heat wherein she was, and yet
in the very midst of it, she would often

runne with great speed, sometymes through the Couent, and sometymes throughout the whole garden, affirming that she went vp and downe seeking of soules which might know, and loue this Loue. When she happened to meet some one of her Sisters in the way, she would take her by the hand, and wringing her very hard, would say; *O thou soule, dost thou loue this loue? what shift dost thou make to lue? dost thou not feele thy self consume and euen dye for loue?* And when for a good while she had walked thus vp and downe, she would take into her handes the ropes of the bells, and ringing them exclaime with a loud voyce; *O you soules, come loue, come loue this loue by whome you are so much beloued.* With these affects of her spirit it would not be credible to tell how the mindes of the Religious there present were inflamed to deuotion, and withall to wonder.

But among all her amorous excesses, which were so many, one of them was admirable, which in one of her Raptures she expressed. She had passed a whol day

in

ymes in heauenly contemplations, & ſpoken
ymes with ſo much feruour of ſoule of the di-
ming uine loue, that ſhe ſeemed ſome Angeli-
ng of call ſpirit, which might haue beene deſ-
e this cended from heauen to expreſſe the ex-
ſome cellency theréof. By meanes of this la-
rould bour ſhe was growne exceedingly wea-
g her ry and voyd of ſtrength, and being de-
doctſ ſirous to reſreſh, and reſtore her ſelf, ſhe
make tooke a Crucifixe into her hand, and ap-
ſume plying her mouth to the wound thereof,
or a ſhe was ſeene by the Religious to ſwal-
and low in the ſame very ſort, as men uſe to
ades do, when they feed vpon ſom delightful
nem meat. And moreouer ſhe deliuered ſuch
ules, words, as whereby it might cleerely be
you vnderſtood, that ſhe was then deliciouſ-
s of ly fed through the wounds of Ieſus. And
tell ſhe returned from her *Rapt* with ſuch
ere ſweetnes of ſpirit, and ſo ouer-flowed
nd with ioy, as wel might ſhew that ſhe had
beene nourished with ceſtiall Manna.

Of an Examination of her conscience that she made in Rapt, whereby the great purity of her soule may be seene.

CH A P. 13.

HOW diligent she was in the examination of her conscience, and how she fixed the eye of her mind vpon euery little moate that might pretend to defile her hart, may be considered by the inquiry that she made vpon her selfe, of what she had done that day; & she made it in a *Rapt*, whilest she was in the presence of God. She began therefore lying halfe prostrate with her knees vpon the ground to recite those Psalmes, *Domine quid multiplicati sunt &c. Qui habitat in adiutorio &c.* Which as soone as she had ended, thus she sayd; O my Iesus what was the first thought which I had to day? I grieue that it was not of thee: but I was fearesfull least it had beene too late to call thy Spouses to prayse thee: nor was my thought to offer my selfe to thee, nor to honour thee. Afterwards

Note.

terwards: O my Iesus, I went to offer my selfe to thee in the Quire, but I did not resigne my selfe intierly and absolutely to thy will. O most bountifull God, and what grace may I hope to receaue of thee, I who did not resigne my selfe wholly vnto thee, haue mercy vpon me, O Lord, although I deserue it not, but do rather deserue a thousand hells. Againe when I went to sing prayes vnto thee, I was troubled more to see that some of my Sisters were wanting in performance of the ceremonies, and Religious actions, then I tooke care to honour thee, and to offer vp my prayes in union of such, as are presented by the heauely spirits. I may well beg thy mercy, O thou great God, when euen in that which immediatly apperteines to thee, and to thy prayse, I haue committed so many imperfections. When I came to receaue thy body and bloud, which I ought to haue done with all possible deuotio, I accuse my selfe, that I made no intention to do it in memory of thy Passion as thou hast directed I should do: neither yet did I thinke of uniting my soule to thee, but I considered what course I might take for the quieting of my hart. I did first heare the di-

uine Word, but I thought more, whether it was true that we were such, as thou didst cause us to be told by thy Christ, then I did of the loue which thou bearest me: and therefore O my Lord, I can aske nothing but mercy of thee. When I went to receaue thy blood in the sacrament of Pennance, I did more consider what I was to say vnto thy Christ for the quietting of my hart, then I did the benefit which thou vouchsafest to giue by washing my soule in thy blood, & I did not confide in thee that thou wouldst giue me help and grace.

O my Lord, and what were the first words that I uttered? They were wordes of reprehension (this she sayd because being Schoole-Mistres she reprehended one of the Nouices.) And my speach being so little sweet, and mild was the cause of disquieting her hart, and that which is worse I wanted Charity; for when I saw that her hart was vnquiet, I did not procure to appease it, that so it might be united to thee. Behold O my Lord, what I reap by my so great union with thee, and by the light which thou giuest me. If thou gauest it to some other creature, it would be more gratefull to thee. But I miserable

able and wretched ſoule make no profit at all by it, ſince I fayle of Charity towards thy ſpouſes. I beſeech thee euently thy Paſſion to pardon me.

When afterwards I went to ſpeake with that creature (this was vpon occaſion of her going to the Grate to ſpeake with one of her Aunts, and was there Rapt in Extaſis) I accuſe my ſelfe to haue committed a great hypocrify, occaſioning my ſelfe to be thought for ſuch a one as I am not. Although I made a ſigne vnto thy creatures, but I deſerued not that they ſhould underſtand me, ſince I ſeemed to keep my ſoule united vnto thee, and yet thou knoweſt how often I haue wandred from thee. I ſeemed to be a true Religious woman, and yet thou knoweſt the poore creature that I am: I demand mercy, O my God, for this great hypocrify, and I offer to thee thy owne blood, which was ſhed for me with ſo great loue: if thou ſend me to hell, O my Lrd as I deſerue, thou mayſt iuſtly place me below Iudas, ſince I haue offended thee ſo much.

Then I went to reſtore my body with neceſſary food, but what intention had I ther-

in to honour thee? For I remembred not to offer unto thee so many poore creatures, who perhaps had beene long knocking at gates for a bit of bread, which yet peradventure was not giuen them. And for me miserable wretched creature, without any labour of myne, and which is more without any merit, provision is made by the Religion, whereby my body may be susteyned. And not only did I commit this offence, but that other also in making that spouse of thine speake so many words, and yet I knew that in that place it was not lawfull to speake at all: Behould, O my Lord, how in all my operatiōs I find that I haue offended thee: how then shall I appeare in thy presence to demand gifts and graces of thee, and to recommend thy creatures to thee, I who haue so much offended thee, that I deserue no mercy for my selfe? But that loue which moued thee to come down on earth, and to shed thy blood, let that moue thee to shew mercy towards my soule.

When afterwarde I forbare to go to prayse thee togeather with the rest of thy Spouses, it was only through myn own fault: for when that creature wished me not to go, I
did

did instantly consent to the not going. O my
 Jesus if she had required some act of Charity
 at my hands, I should not so soone haue giuen
 consent, O my Lord, how can I hope euer to
 come in place where I may eternally prayse thee
 togeather with those blessed spirits, since I
 haue fayled to prayse thee togeather with thy
 spouses beere? I offer thee thy blood that by
 reason thereof thou mayst haue mercy on
 me.

And in that worke which I did, what
 intention had I to honour thee, O my Lord,
 when I grieved more for the tyme, which thou
 euē in taking from me dost giue, then I did
 for hauing fayled to offer my soule to thee
 (heere she meaneth that tyme when our
 Lord did keep her alienated from her
 senses.) I was carefull to giue a signe to thy
 little virgins for the keeping of silence, but I
 considered not how much more I was bound
 to keep my soule united to thee.

When afterwards I was to haue inuo-
 ked the holy Ghost, I wandred with my mind
 so far off from thee, that I could not remem-
 ber the manner which I was to hould therein,
 so as they who haue beene a lesse tyme in a
 Religious

Religious state then my 'elfe, haad more discretion therein then I. Behould, O my Iesus how I haue fayled in all my operations : How then can I appeare before thy goodnes, hauing offended thee so much : I do againe make offer to thee of thy blood, for only in respect of that I hope for pardon.

And how much did I fayle. O God, when I had that other worke to do, in not taking a little paines to moue those few paces? I say I fayled of that which I was bound to do : I intreated others that they wou'd doe that charity, and in the meane tyme I fayled of doing it to myne owne soule. I tooke more care that I might not take a little paynes, then I did lea^e thou shouldst depart from me. In all my workes I find defects, O my God, yet thou not regarding my offences, of thyne own goodnes hast drawne me to thee againe where thou giuest me so much light, as if thou woudest it to any other soule, it would make more profit by it then I most wretched and miserable creature do. Againe I went to restore my selfe with corporall food, neither yet did I call to mind the many poore ones that want wherewith to feed themselves, whereas for me,
O my

discre. O my Lord, thou hast so liberally provided;
 s how and now I offer thine owne blood againe for
 do them so many offences, as I haue made against
 ing of thee.

ke offer Alas, O my Lord, how true it is that
 of that we are in darknes, and I haue not performed
 any worke without offending thee: What then
 o God, remaines for me to do? O my God, though I
 not ta- haue offended thee so much in this day, et wil
 paces? I not commit this last and greatest offence,
 end to which were if I should not confide in thee,
 do e and in thy mercy. I know well O Lord, that I
 sayd deserue no pardon, but the blood which thou
 more hast shed for me will make me hope in thee,
 nes, and that thou wilt forgieue me.

me. Hauing made this Examen, being
 d, ut in Rapt al the while, she retyred her self
 own into a secret place of the Monastery,
 here where she afflicted her body with a grie-
 a- uous discipline. But first as soone as she
 more returned from her sayd Rapt, she recom-
 ra- mended all the creatures to Almighty
 fore God, and offered vp for them the blood
 did of Christ Iesus.

She

She remayned in Extasis eight dayes, and eight nights, speaking of highest Mysteries: and euery morning at the houre of Tertia, she receaued the holy Ghost in ieuerall formes.

CHAP. 14.

ABOVE all the *Extasies* of this beloved Spouse of Iesus, that one was admirable which she had vpon the *Vigil* of the holy Ghost in the yeare 1585. wherein she remayned eight continuall dayes from the sayd *Vigil*, vntill the feast of the Blessed *Trinity*, returning only to her senses for the space of two houres euery day, wherein she recyted her office, and prouided for the necessity of her life, by feeding only vpon a little bread and water, and taking very little rest. In this tyme she did euery morning receaue at the houre of Tertia the Holy Ghost in diuers forms, of Fire, of a Riuer, of a Dove, of a Pillar, of a Cloud, of a Wind, and of Flaming tongues. And at the same tyme she

she became so ioyfull and bright, and did speake so sublimely of the most hidden Mysteries, that it was a thing miraculous. And yet further, whilest she was speaking in the person of the *Eternall Father*, or of *Christ*, or of her selfe, her voyce would be changed in such sort, that euen without vnderstanding the wordes, one might haue knowne, that they were diuers persons which discoursed by her tongue. So many were the spirituall intelligences, which our Lord communicated vnto her in this *Rapt*, as that being set downe by the *Religious*, as she produced them, they make a iust volume, whereof is compiled an addition to the third part of her life. But to giue some patterne of the aforesayd *Extasis*, I say, that on the *Vigil* of the holy *Ghost* which came that yeare vpon the eight of Iune, she was called by the *Eternall Father* in these words.

Come my spouse, the rest, & yet the impulse of my spirit. Wherupon she remayned suddainly abstracted from her senses, & sayd: *Ecce venio, venio citò, citò venio.*

E

And

And hauing beene a while in contemplation she began thus to speake in the person of the *Incarnate Word*. Before thou enter into the admirable knowledge of my holy Ghost, I will make knowne to thee what I meane to do with thee, therefore be attentue. Heere she stayed a while, and then resumed the discourse still in the person of the *Eternall Word*. Know that untill the day where you there below, do celebrate that feast, whereon thou didst so intrinsically knit thy selfe to me, and I in so great abundance gaue my selfe to thee (which was meant of the *Profession*, which the yeare before she had made vpon the day of the most holy *Trinity*) thou shalt be united to me in such sort that thou shalt be made partaker of diuin treasures. Yet further know, that for the space of five yeares (as heertofore I told thee) I will deprive thee of the feeling of my grace, but not of my grace it selfe, for that shall euer be in thee. That priuation shall be made for the glory of my Father, for the ioy of the Angels, and of all the blessed spirits which stand assisting at the Throne of the most holy *Trinity*, for the example of mortall creatures, for
the

the greater torment of damned soules, for the confusion of Diuells, for the ease of the soules in Purgatory, and for the comfort of thy self. I will also proceed with thee like to a valerous Captaine, who before he exalt his souldier to high honour, doth put him to many proofs; and so I, before I will exalt thee in the sight of my Father, will proue thee first. Thou shalt therefore indeauour to haue in thee the knowledge of thy being nothing, and to be euer seconding, and executing the internall inspirations which I will giue thee, as hitherto thou hast done. But although thou hast heretofore done it with much indeauour, yet hereafter thou must do it with much more. Thou shalt procure to obserue, nay I command thee that thou do obserue interiorly, with all sincerity, all the directions, which I haue giuen thee. Thou shalt reprove the defects of others speaking euer all truth. I tell thee yet further that in all the Feria's Sexta's (if thou wilt be attentue at the houre when I dyed vpon the Crosse) thou shalt receaue the spirit which I rendred to my eternall Father; and although thou feele it not, yet shall it euer descend on thee. And as the creature cannot liue without

a hart, so I cannot be without thee, whensoever thou shalt haue the knowledge of thy being nothing, which as long as it remaines in thee, thou mayst well be confident, that thou shalt euer be vnitied to me. And my peace shall be with thee, although it may sceme to thee, that thou art in continuall warre, because in this probation, which I will make of thee, many infernall Lyons will come forth against thee, beating thee, and giuing thee torments. Nor shall they only strue to beate thee exteriorly, but also interiorly with greater fury: yet they shall not be permitted by me to haue power to conquer thee, but thou shalt euer be stored with this same grace of myne which now thou hast. Nay how much more they come towards thee with violence, so much more shall my fauourable assistance towards thee superabound, although it is to be without any feeling comfort of thyne.

To this she answered cheerfully, *sufficit mihi gratia tua*. And after hauing beene a while in silence, the discourse of the Incarnate Word followed on with great earnestnes, and abundance of speach to this effect, *There will not be wan-*
ting

ſuch as I haue appointed to fauour thee
 (this was ſayd by her Patron-Saints) in
 bringing to thee ſpiritual food, and thou ſhalt
 ſpeedily flye vnder the ſhadow of my purity,
 not making any motion, or operation without
 that, although yet euen this ſhall be without
 the feeling of my grace. Againſt the ſine grie-
 uous temptations by which thou ſhalt be moſt
 aſſaulted, thou ſhalt arme thy ſelfe with the
 gifts, which already I haue communicated to
 thee. Thou ſhalt take in the firſt aſſault my pu-
 rity: In the ſecond my hart and thyne: In the
 third my woundes, which thou haſt of me: In
 the fourth the crowne of thorns which I wore:
 In the fiſth the great deſire which thou haſt
 of the ſaluation of my creatures. And if all
 the Diuells in hell come with great fury to
 fright thee, thou ſhalt not yet be aſſayd: for
 as their Enuy hath no end, ſo I will neuer be
 wanting to continue my grace in thee. And
 faile not thou to relate that, which thou ſhalt
 participate therein. This was meant by the
 high Intelligences which he would be
 pleaſed to graunt her, as afterwards ap-
 peared.

After theſe words ſhe hauing heard

those heavenly directions, replied in her owne person. O thou only begotten, O incarnate and humane Word, who can execute thy great workes! In respect of thee they are little, but for me they are great. Vpon this thought she remayned a while in silence & finding her selfe still to be filled more and more with the Spirit of God, she followed thus: *Who shall euer be able to resist so great assaults, but such a one as is transformed into thee! O my God, who is blind in himselfe, true in speaking of thee, and of thy creatures? He that shall conuerse with the creatures without giuing scandall or impediment to thy Loue. The meeke, the peaceable, and the patient.*

After these, and many such other intercourses of heavenly speach, which as hath beene sayd are noted in a booke apart, she added this in the person of the only begotten Word. *Feare nothing my dearest Child, for I will euer remayne with thee, and this probation which I am pleased to make of thee, shall be an euident signe of the certainty of the great gifts and graces which I haue graunted thee. Besides it shall be a*

meane

meane of bringing thee vp to greater perfection. If thou shalt be inuironed by great battailes, not knowing which way to turne thy selfe, nor conceauing that I am with thee, yet know indeed that by me thou shalt neuer be abandoned. To these words she answered: *Sufficit mihi gratia tua, & in excessu mentis mea non mouebor in aeternum.* And thus hauing humbled her selfe in the diuine presence, after many other discourses she yeilded her selfe readily to the soueraign will of God, by saying: *Omnia possum in te.*

She entreth into the lake of Lyons (that is to say, into the battaile against the Diuells) and understandeth that she is to suffer for the good of soules.

C H A P. 15.

IN this very Rapt vpon the day of the solemnity of the Holy Ghost, she was conducted in height of spirit, and the Lake of Lyons was shewed, whereinto shortly she was to enter. This was easily

knowne by her words, & her becoming so very pale and sad, as it moued euery one to compassion. She then beheld a number of Diuells almost numberles, who with frightfull tentatiōs threatned to assault her, and she heard most horrible rorings, as of the fiercest Lyons. Whereupon with the very anguish, hauiing cast her selfe vpon her knees, she deliuered words so deseruing pittie, as made all them weep who were present. But because she spake with extraordinary vehemency, her speach could not be taken, but a little at the first which was thus.

I inuite the beauen, and the earth, & the inhabitants thereof to come and succour me. Soone after turning her selfe towards God; Where is (sayd she) O my God, that sun of thy grace? To me it seemes obscured, thy goodnes seemeth to be wholly withdrawn from me: I am now abandoned like a body that hath no part wherewith to help it selfe, and as the trunk of a barren tree: for hearing that thy grace is rettyred from me, I cannot help my selfe. After this it was told her

her by Almighty God, that she not being able to help her Neighbours otherwise, he was pleased that she should do it by supporting of paynes and troubles for them.

Whereupon she added. *The cursed Heretikes (nor can I name them in this action otherwise) will be an occasion to me of most bitter paynes: for although they did once receaue thy holy Ghost, yet haue they not continued to possesse it. And so many proud Spouses of thine which haue rebelled from thee, will prouoke these raging Lyons to come against me, for the increase of my anguish & affliction. But at last (O Word) if those wretched soules will returne to thee, I would esteeme my selfe happy, and a thousand tymes contented, that the Diuells should come vnto my torment. I see I am round about enuironed with such cruell spectacles, that I cannot conceyue my selfe, whilest I heare their hideous noyse, from extending also myne owne voyce. And if I shall be forbidden to do so exteriorly, yet I can neuer be so abridged interiorly, but that I will exclaime so long to God, as that I will be heard at last.*

These diuellish spirits, O my Iesus, would fayne abolish all Fayth, annihilate humilitie, disgrace purity, and in lieu of my resignation vnto thee, would place in my hart a will peruerter. Nor doe I meruaile, that since they cannot bring this to passe, they returne to me with so great fury and rage, and strue to make so hideous noyse, to the end that I may not heare the Orders which came downe to me from my God. It happeneth to me, as to one that expecteth death, who hath no lesse affliction when he seeth the instrument which is to cut off his head, then he hath whilest he is in the act of suffering. I see well, O my Lord, that if thou shouldst retyre the power of thy hand, these enemyes would deprive me of life. They would fayne teare out my bowells, which makes them run against me with such fury. But my Spouse hath first placed in me his owne spirit, and his hart, withall those other gifts and graces, and did after place me in this Probation and tentation, resolving that I should suffer for the creatures, to the end that they may be conuerted to him.

I remember well, O Word, of certaine
shaddowes

which were given me by thee, un-
 der which I was to fly for some space of time
 that I might loose the hearing of these horri-
 ble roings, and fearefull noyses, and the see-
 ing of this spectacle of Diuells which is so hi-
 dious. O Eternall Word, thou hast brought
 me into a great lake, wherein I know not
 which way to turne my selfe, where I may not
 see, & heare so many fierce beasts which run
 with open mouth towardes the deuouring of
 me: What therefore shall I do? It will be best
 that I take courage, and do my selfe honour
 by it, making a vertue of necessity, that is, by
 glorying in the paynes I endure. Redime me
 a caluminantibus me: Generatio mea a-
 blata est, & conuoluta à me: Oportet me
 gloriarì in varijs tentationibus: Timor
 & tremor venerunt super me, & conte-
 xerunt me tenebræ: Acstimata sum tam-
 quam mortuus à corde. O Lord cast thy
 right hand over me and giue me strength:
 Many other things she proceeded to say,
 and she also vnderstood in this Bapt, that
 vntill the day of the most B. Trinity the
 feeling of the diuine grace should not
 be wholly withdrawn from her, but that
 she

she was more to be fortified by God for
her spirituall comfort.

*Of five tentations which for five years did af-
flict her. She had a signe from God that
she was not deluded. And how for the
space of five houres she was beaten by
Dinells.*

CHAP. 16.

AFTER that the Omnipotent God
had fortified this true seruant of
his, with so many soueraigne concepi-
ons, & enricht her with so many graces,
vpon the day of the most holy Trinity
being the 16. of Iune in the sayd yeare
1585. when she returned from that *Rapt*
wherein she had remayned for the space
of eight dayes and nights successiuelly, he
withdrew from her the delight and fee-
ling of his grace. Whereupon, the hide-
ous sight of Dinells, and fierce tentati-
ons did at that tyme begin to afflict and
fright her in such fort, that it wold haue
brought terrour and horreur to any hu-
mane creature whatsoeuer, though of
most

God for most innocent, and holy life. And as she
had receaved from her most gracious
God those singular gifts which are de-
scribed in the second part, that is, *The
sacred woundes in her soule; the crowne of
thornes; the being espoused by Iesus; his
heart; and the participation of his diuine pu-
rity*: so on the other side she vnderstood
that she was to be assaulted by five most
griueous tentations. First in the points
of Fayth she was to indure many diffi-
cultyes. Secondly by tentations of Pride.
Thirdly by diuers motions of sense.
Fourthly she was to fall into so great ob-
scurity of mind, that she might haue run
into many acts of desperation, if she had
not bene most vigilantly carefull. And
lastly the inordinate appetite, and desire
of meates was extremely to assault her,
with other tentations, which were to be
in a manner infinite.

Heereupon she sayd often after-
wardes, that there remayned not as it
were any tentation, which she had not
proued; and by the excessiue furiousnes
thereof, she suffered grieve almost insuf-
ferable.

ferable. But among these, that sorrow was most piercing beyond al estimation which she tooke by the horrible sight of the Diuells; who were still vnder several apparences, discovering and representing to her the multitude of mens enormous, and shamefull finnes. Besides this, she heard now and then, such horrible skreaming and roring in her eares, together with hideous blasphemyes, which so possesst her hearing, that oftentimes she could hardly hearken to what the Religious would say vnto her. Nor did those diuellish assaults giue her ouer heere; for sometyms the enuious spirits would throw her downe the staires, and sometyms she was cruelly bitten by the, as by so many venemous vipers, whereby she suffered extreme payne.

When by night, she would desire to repose her body, it is hard to expresse in how great paine she consumed very vsually foure or fve continued houres. In this manner she passed many & many monthes away, so as now she was come to the 14. of her probation, when on S.

Margarets

Margarets day of the yeare 1586. being
in the Quire in celebrating the sacred
Office of the Church, she was rapt in
spirit, & she vnderstood from her deere
Iesus, that he was pleased vntill the end
of October following, to ease her in som
sort of those tentations. So as during
that tyme, she was often abstracted from
her senses, and enriched with celestially
treasures by the vnderstanding of high
Misteryes.

But much more was she formerly
afflicted, by the great feare she had, least
the Diuell should delude her. Therefore,
for the securing of her, that whatsoeuer
happened was by the diuine Will, and
not accompanied with any illusion, it
pleased God (whilest once she was by
excesse of mind transformed into him)
to shew her cleerely the truth of all that
processe, & he gaue her this for a signe,
that she should miraculously remaine
15. dayes successiue, without taking a-
ny materiall food at all, excepting only
the Sundayes and Thursdayes, which
should occure. Vpon the Thursdayes he
was

was pleased, that she should fasteyne herself by a little bread and water, and upon the Sundayes by some food of Lent. This (the obteyning first licence of her Superiours) did punctually execute.

At that tyme all her solace & comforts were placed in the holy food of the Angels, which she receaued euery morning, with vnspeakable deuotion: but otherwise (besids the sadnes which long fasting vsually carryeth with it) she was assaulted at that tyme, with most furious tentations; and once lying vpon a hard sacke of straw, she was dragged & horribly beaten by the Diuells, for the space of fīue houres togeather. It seemed to her then, that she was sometyms cut in peeces, & sometyms so cruelly bruized that she was forced to vtter these dolefull speeches, which *S. Antony* vsed, when he was in like manner beaten by Diuells, *O my Lord, where art thou?* But afterward being eased of that agony, she was liberally rewarded by Almighty God, with heauenly graces.

*She deliuereth a child possessed by a
Diuell.*

CH A P. 17.

SO much was our Lord pleased to shew himselfe powerfull and wonderfull in this deere seruant of his, that not only he did enrich her with many celestiall gifts, & made her appeare to be a heavenly spirit euen heer on earth; but he would also shew his wonders by making her do those thinges, which to the frailty of flesh and bloud are impossible. This was made euident by many miracles, that she wrought in her life tyme, which as testimonyes of her sanctity are set downe in the course of this Story, according to the tymes when they were wrought, and the first of them was this.

The daughter of a Gentleman of Florence named *Catharina*, was much afflicted by a maligne spirit which possesse her body. She was brought by her Mother in the yeare 1586. to this seruant of
F God,

God, and whilest she was speaking with her, the child began to be tormented, as her manner was, by the Diuell, in so much as through the much paine she endured, she foamed abundantly at her mouth, & seemed to be suffocated. But as soone as *Suor Maria Maddalena*, had in the name of God, commanded the foule spirit, that he should depart, the child was presently freed, and from that tyme forward was neuer troubled.

She speaketh in a Rapt to the Cardinall Archbishop of Florence, who was afterwarde Pope Leo the eleuenth, and by whome she was found to be sound in spirit.

C H A P. 18.

THIS beloued soule of Iesus had vnderstood; that the Cardinall Archbishop of *Florence*, who was afterwards *Pope Leo* the eleuenth, was desirous to speake with her of many important things, when he should come vnto the Monastery, about the election of a new Superiour.

Superiour. And the *Confessarius* together with the *Prioresse* hauing heard thereof, and fearing least the Cardinal might take some disgust, by somewhat that he might say, they resolved to procure in dexterous manner, that she might haue no occasion of speaking with him. But to shew, that no counsaile though neuer so wisely conceaued, is of force against the will of God, it happened directly contrary to their appointment. For *Suor Maria Maddalena* being gone to communicate on the 29. day of September 1586. which was the day of the Cardinals comming, she was rapt in that very place where the election of the new *Prioresse* was to be made; and she was by the spirit of God placed there with such stability, as it was not possible for them by any meanes to remoue her thence. And in that very place, the Cardinal found her, after that she had remayned there for the space of eleuen houres; to whome, yet in *Rapt* as she was, she presently began to deliuer that with great zeale, which our Lord had commanded

Note.

This
was
some-
what
concer-
ning the
due exe-
cution
of his
place.

her to say. Whereunto the Cardinal made answer benignely, according to his custome but not without great wonder. And the Hymne of *Veni Creator Spiritus* being sung for the election of a new Prioresse, she returned from her Rapt, and gaue her voyce amongst the rest. The ceremony being ended, the Lord Archbishop would needes speake with her againe, as he did in familiar manner, and at large, particularly asking about those things which a little before he, had vnderstood of her, when she was in Rapt. She, euer as to her true Superiour, with profound humility and reuerence, answered to all his demands, and conferred about many other thinges, with great confidence. After which he departed much satisfied, when first in the presence of the Mother Prioresse, and many other of the Mothers, he had highly prayed the vertue and sanctity of this their Religious Sister.

She

she foretelleth unto the Cardinall Archbishop of Florence, that he should be Pope: and at another tyme foreseeeth, that he should hold that place but few dayes.

C H A P. 19.

AMONG those discourses, which she had with the Lord Cardinall, she told him vpon occasion, that he should one day come to that highest dignity of Popedom. Which came to passe, when in the yeare 1605. vpon the death of *Clement Olaus* he was chosen Pope; and he called himselfe *Leo* the eleuenth. Not only did she foresee this, but sayd afterwards in a *Rapt*, that he was to rule the Church of God but a very short tyme; for when he past by *Florence*, as the Pops' legate to the King of *France*, she vsed these wordes; *This Christ is in present possession of a great honour, but he shall afterwards arine to the greatest, although he shall not long stay therein; for when he would faine imbrace it, then shall the glory of it vanish out*

of his sight. How clearly this was verified, we see by the successe, for he governed the Christian Common Wealth, but six and twenty dayes.

How she was perfectly resigned to God. How Iesus shewed himselfe thrice to her with a troubled countenance, and afterwards well pleased: and of the three offers which she made to the Eternall Father, with an image of Iesus in her hand.

CHAP. 20.

Note.

SPEAKING once with one of the Sisters, she sayd in humble manner, that she desired nothing of her Lord, but that he would take from her, her owne will; and that as she knew, that by her own only indeauour or power she could not profit according to her desire in those vertues, which make a soule grateful to God. She had scarce ended these wordes, when turning vp her eyes to heauen, she was rapt in *Extasis*, and it was shewed to her by Iesus, how great

an

an impediment the being guided by ones
 proper will doth bring to a soule; and
 especially of one that is Religious, who
 by the vow of *Obedience*, hath already
 consecrated the *Will to God*. She there-
 fore vnderstood, how the will of Iesus
 was, that in nothing she was to suffer
 her owne *Will* to haue dominion. This
 being done, she instantly tooke the *Pri-
 oresse* by the hand, who togeather with
 many other of the Religious was there
 present, and she conducted her to the O-
 ratory, where she made feruent prayers
 to the B. *Virgin*, beseeching her that she
 would get her light towards the execu-
 ting of the diuine *Will*. After this, tur-
 ning aside to the Mother *Prioresse*, whom
 still she held by the hand, she begged of
 her with great earnestnes, and with ma-
 ny tears, that euen for the loue of Iesus,
 she also would indeauour to deprive her
 of doing her owne *Will*. And then, pro-
 strating her selfe thrice vpon the ground
 after the manner of demanding pardon,
 she returned from the Rapt.

Note.

The day following she being

F 4

with-

withall the other Religious imployed in holy exercises, she was againe rapt in *Extasis*, and with great violence cast downe to the ground. Her countenance was already scene to be growne pale, for the great horreur that she had; and easily it might be discerned, that this happened not without some mystery. And so it was; for she seemed then to see Iesus extraordinarily troubled, because she had made some resistance to his diuine *VWill*. For she vnderstood from himselfe, that her actions were to be singular and that he was pleased to raise her to higher degrees of Religious perfection: but she, being yrged by an extreme desire of not appearing such, made therein a kind of resistance in her mind; desiring rather to suffer whatsoeuer kind of affliction, then to be held by others of a singular life. Therefore our Lord shewed himselfe againe vnto her as offended, & added how it was his *VWill* that both interiorly and exteriorly she should appeare gratefull to him, and therefore that she was to make no resistance.

After

After dinner ſhe was againe rayſed to *Extasie*, and vnderſtood many things from the *Incarnate Word*, but particularly how ſhe was to ſuffer much affliction, thereby to grow more gratefull to the Eternall Father. She was alſo illuminated about many other things, apperteyning to the Conſtitutions of the *Moniſtery*, which ſhe particularly related to Mother *Prioreſſe*. Not many dayes after hauing left the *Religious* with whome then ſhe was, and going into the Quire (being by that tyme alienated from her ſenſes) ſhe let her ſelfe fall vpon the ground, with her armes croſſed, ſeeing Chriſt Ieſus, who ſeemed to be againe of troubled countenance. Whereupon in imitation of *S. Paul*, ſhe ſayd; *O Lord, what wilt thou haue me do? Tell me what is pleaſing to thee; and whatſoeuer it be I will procure to accompliſh it, ſo that thy bright eyes may ſhine vpon me, and that thy countenance towards me may no more be obſcured.* She added other wordes all full of profound humility; and hauing ſo remayned a while, ſhe turned her ſelfe with great ioy

towards a picture of the B. *Virgin* saying: O *Maria*, I do yet once againe behould those most pure and bright eyes of my Spouse, and they looke on me no more with a troubled countenance. But I beseech thee tell me, O my Iesus, what can I haue done in so short a tyme, whereby I may haue obteyned this so deere and delicious aspect of thine? And she had scarce ended these words, when she heard a celestiall voyce that sayd, *Conformity of will*; whereupon she came to know, that by being so humbly resigned to the *Will* of God, she saw her Iesus no more now offended, but benigne and appeased.

In this feruour of spirit she went into the Quire to a chappel of the B. *Virgin*, and opening the grates of the Altar, she tooke off the candlestickes, with more agility then can be imagined. Afterwards, ascending vp to the Altar, she powred forth earnest prayers to the Mother of God, that she would giue her, her sonne Iesus, whose Image togeather with her owne, was there embost; and vpon the signe made, that her sute was
graunted,

granted, she takes into her armes that
deuout Image of Iesus; and laying aside
all the ornaments, sayd thus; *I will haue
thee naked, O my Iesus, for I were not able
to endure thee withall thy infinite vertues &
perfections. I will haue thy humanity all na-
ked.* She went afterwarde with that I-
mage, into all those three places, where
he had shewed himselfe to be offended;
and in the selfe same manner, as a Priest
doth offer the *Host*, so did she rise, by
little & little, with admirable reuerence
that sacred Image, towards the Eternal
Father, saying in the first of these places,
*Offero tibi sancte Pater Filium tuum quem ab
aeterno genuisti, & mihi in terram misisti.*
Holy Father, I offer thy Sonne to thee,
whome thou hast begotten before all e-
ternity, and whome thou hast sent into
this world. Going towards the second
place, she added this in the way; *Vino ego
iam non ego, vinit vero in me Christus. Di-
lectus meus candidus & rubicundus.* I liue,
yet not I, but Christ in me. My beloued
is white and red. And being now where
she desired to be, she performed the same
action,

action, as before she had done in the first place, saying: *Offero tibi aterne Pater Filium tuum, quem ab aeterno in sinu tenuisti, & in sapientia tua generasti, & propter misericordiam meam, & misericordiam tuam in terram misisti. O Eternall Father, I offer thy Sonne to thee, whome from all eternity thou didst keep in thy bosome, & whom in thy wisdom thou didst beget, and whome in thy mercy thou didst send in to the world for the relief of our misery.* Afterwards in the third place, vsing the selfe same ceremony, she also sayd; *Offero tibi Filium tuum, aterne Pater, quem post resurrectionem eius ad te attraxisti, & ad dexteram tuam collocasti. O Eternall Father, to thee I offer thy Sonne, whome after his resurrection thou didst draw vp to thee, and didst place him at thy right hand.*

When she had finished these *Oblations*, she returned into the Quire; and ascending vp to the Altar of the B. *Virgin*, she gaue the little child Iesus to be kissed by all the Religious, who were come in to that deuout spectacle; reaching to-
wardes

wards one the head of that sacred Image
to another the breast, to some the hands,
and to others the feet; according as the
spirit of God did guide her. With these
pious fervours, she did so kindle the
minds of her Sisters, both towards de-
votion and wonder, that there was not
any one to be found, who accompa-
nyed not her actions with teares. At
last she returned from her *Rapt*, where-
in she had continued for three houres.

*She understood from God, how his pleasure
was, that she should go barefoot, and ba-
sely clad; she performeth it all, and in the
bosome of an image of the B. Virgin, she
promiseth to obserue it: she is proued by
her Superiours.*

C H A P. 21.

ON the 5. day of Iuly, in the yeare
1587. after she had serued the Re-
ligious at the table, as she went towards
the dormitory of the Nouices (vnto the
gouvernement of whose Mistres, she was
at

at that tyme subiect) she was rapt in spirit. And hauing deliuered a few words, suddainly she raised her selfe on foot, with such grauity and cleernes of countenance, that she seemed to be some Angelicall spirit. And (hauing taken of her hose, and shooes, and going into her cell) she remoued euery thing without exception, from of the little Altar of her Oratory, sauing only a *Crucifixe*: nor did she leaue any thing vpon her bed, but the mattresse, the tackes of straw, and a board at the head instead of a bolster. Afterwardes being come to the Presse where the Sisters cloaths are kept, and taking thence the poorest & most patcht coate, that she could find, she retyred into a priuate roome, and apparelled her selfe therewith. And when she saw her selfe so vilely clad, she fell suddainly prostrate vpon the ground, and yet fixing her eyes vpon heauen with incredible deuotion she recyted *Te Deum &c.* Besides, making vp her former cloathes into a bundle being still in *Rapt*, she carryed them to the *Prioresse*, and then passing

ing into the Quire, went vp to the Altar of the B. Virgin, and there, in the bosome of her image (with the pen, incke, and paper that she had brought thither for that purpose) she wrote these wordes. *I Suor Maria Maddalena make profession, and do promise to God, and to his most pure Mother the Virgin Mary, to S. Catharine of Siena, and to the Seraphicall Francis, together with all the celestiaall Court, Obedience, Chastity, and Pouerty in such sort, as God at this instant doth make me understand; and know it with firme purpose that I will neuer leaue it, vnles I shall haue true light, that his pleasure is otherwise, as now I vnderstand that it is truely he, who is pleased that I shall obserue this kind of Pouerty. And therefore, confiding in his help and mercy, I make this Profession in manu Puritatis Mariae, in the hand of the Purity of Mary. And in making of this profession, she euer held her left hand in the handes of the Image of the B. Virgin. She further spake with so much spirit of holy Pouerty, that she kindled an ardent desire thereof in the hart of whosoeuer heard her; and turning*

ning then againe towards the B. *Virgin* with words of incredible tendernes, she prayed her to keep her in continual protection, and that she would help her to execute whatsoeuer our Lord had required of her.

This being sayd, she departed, and (returning thither, where she was taken into this *Rapt*) she spake these wordes: *Agimus tibi Deo gratias &c. We thank thee O God &c.* Then going to Mother Priorresse, she begged of her with great fervour of spirit, after she had prostrated her selfe at her feet, that she would not hinder her from that kind of life, which by God had beene prescribed to her. The Superiour answered discreetly, that the *Confessarius* was first to be acquainted with it, and that she should gouerne her selfe according to his aduice. Now as soon as he had notice of it, he called the Spouse of Christ to him; and (to trye her) commanded her by *Obedience*, that instantly she should apparell her selfe as formerly she had beene vsed to doe. Vpon the hearing of these wordes, she readily

readily and without delay obeyed, and though she brake forth into bitter tears (fearing least formerly she had been deluded, as not finding the *Will* of her Ghostly Father to be agreeable to that *Note*: which she thought to be the wil of God) yet neuertheles she quieted her selfe, and being retyred into a priuate roome, she performed that which was imposed by Obedience.

But on the morning next following, our Lord did comforte her abundantly in the holy Communion, & letting her know, that her Ghostly Father did it to trye her spirit, he sayd that her so ready *Obedience* was gratefull to him. Whereupon she being vrged by a new seruour of spirit, returned to the old cloathes, and taking the worst of them, she was putting them on, and looking vp towards heauen remayning all this while in Rapt, she sayd; *Well yet, O my Iesus, now that I am with thee, I will obey thee; when I shall be there below, I will obey them*. She was seene by Mother *Prioreſſe* to take the sayd old cloaths, and she had
G hardly

hardly pronounced these very wordes, *Suor Maria Maddalena*, by Obedience give me those cloths, and forbear to put them on, but that she, hearing that word Obedience, returned from the Rapt, & offered instantly to obey her.

In Rapt she cureth a lay Sister, who then lay sicke in the Monastery.

C H A P. 22.

ON the thirteenth of Iuly, of the same yeare, she was againe rapt in *Extasis*, and being gone to the *Oratory* of the Nouices, she fell vpon her knees before an image of the *B. Virgin*, and loone after taking it into her armes, she went to visit a sick lay Sister, called *Suor Fede*, the daughter of *Puccius* of *Legnaia*. This woman was mightily afflicted with grievous sicknes, & so sharp paines ouer her whole body, that her sinews did shrink, and sometimes againe she would be all swolne. She did eate and sleep extremely litle, and was brought to such teares,

that

that her health was despaired of, & they looked euery hourewhen she would dye. As soon as the Mother *Suor Maria Maddalena*, being yet in *Rapt*, was arriued there, she made the signe of the Crosse vpon her with the Image of the B. *Virgin*, which she carryed with her, and hauing made some prayer, she sayd, looking vp to heauen, *Thy will, O my God be done*. Hauing spoken these wordes, the paynes of the sicke woman did instantly cease, and she was wholly freed from her infirmity; yea, and as soone as she had eaten somewhat, she rose out of her bed, & returned cheerfully to performe the exercises of the Monastery. This she her selfe who is yet liuing, hath testified vpon her oath.

Note.

The Diuell afflicteth her much exteriorly, & afterwards appeareth to her in the forme of a most horrible beast.

C H A P. 23.

IN this meane time, the Diuell did procure to disturbe the Peace of her

mind with most subtile and slye temptations. And he vsed all art, whereby to make her beleue, that the graces which had been giuen her by God, were but false apparances and diabolicall deceipts. Nor was he content to tempt her inwardly, but he began exteriorly, vpon the 19. of Iuly 1587. to afflict her so fiercely that any one would haue byn moued to pittie by seeing her. Going to rest one euening, there came vpon her so great an anxiety, and streightnes of breast and throate, that being growne euen vgly in countenance, she seemed as if then, she were strangled: whereupon being forced to make lamentation, she vttered words in so weake a voyce, that hardly they could be heard, which yet were these; *I dye, I dye, I am suffocated.* And although she were recomforted by the Religious, yet still her torment was seene to increase, and great bunches would rise out of her afflicted body. Having remayned three houres in this labour, she began at last to repose a little.

But the Diuell left not to torment
her

her, for shortly after, he appeared to her in the forme of a most horrible beast, which seemed to make hast towards her to deuoure her. The afflicted Mother, cast stones against it, and sayd, *Depart from me; O thou ugly beast, and come not neer me. I will thee to depart* (and then she added) *in the name of Iesus; and if I can command thee, I do.* She was so astonisht with this so horrible sight, that vnles she had taken courage, as knowing that it came vpon her for Gods greater glory, it might haue beene doubted, that the horror of it would haue deprived her of life. This infernall Monster continued two houres in tormenting her; but afterwards it pleased our Lord to free her, and to graunt her many graces, which made her, in the after battailes, more secure and full of courage.

After she had beene againe proued by her Superiours, they knowing the will of God by a miraculous signe, she obeyed leaue to go bare foot .

CHAP. 24.

OUR Sauour being pleased, that his beloued Spouse should go bare footed and vilely clad, as already hath been touched, he inspired her on the seauenth of August 1587. to say thus to her Ghostly Father, with incredible feruour; *O Father, who are giuen me by Iesus, for the guiding and safe keeping of my soule, I being urged euen by God himselfe, do beseech you to giue me leaue, that for my vse, I may haue one only coate, after the patterne of my spouse, and of his Apostles; and I tell you, my deere Father, that Iesus is he, who will haue it so, and it is not I. But the Ghostly Father to be yet better assured, that the diuine Will was such, inioyed her still to cloath her selfe like the rest. Which she readily obeying, found her selfe to be assaulted with*

with ſo grievous paines in the ſoles of
her feet, that ſhe loſt the uſe of her legs,
not being able to ſtand vpon them. But
encouraged by the *Prioreſſe* to force her
ſelfe, ſhe came to that paſſe, that ſhe was
faine to go vpon all foure, with her
hands and knees vpon the ground, and
when ſhe was to communicate, ſhe was
carried in the armes of the Religious.
Neither yet for all this, did it ſeeme fit to
the *Confeſſarius* to giue her the leaue ſhe
aſked. In the end her paines growing v-
pon her, the *Prioreſſe*, and the other Re-
ligious going towards her, after they
had recommended the matter to God by
prayer, ſayd thus; *Suor Maria Maddalena,*
if you iudge that this be the worke of God, I
will you in the name of our Ghostly Father,
that you put off your hoſe and ſhoes, & that Note:
you walke as we do. It is a wonderful thing
to tell, how as ſoone as ſhe had taken
them off (as if they had beene giues and
fettters) ſhe was wholly free from her
paine; ſhe went vp and downe ſpeedily,
and ſuddainly into the Quire, to giue
thankes to the *B. Virgin*, & from thence-
forth

forth without any impediment, she tooke her selfe, to do the ordinary busines of the Monastery, after her accustomed manner.

Of the temptations that she had against Faith, and of many other aridityes of spirit.

CHAP. 25.

BY how much more victorious she remained after these infernal battails, so much the more did the Diuel torment her, with new temptations. Whereupon she would often say: *I know not what kind of thing I am: I know not whether I be a living creature, or some senseles thing. At least there remaines nothing in me, that is good, but only a little desire that I have not to offend God. I am growne to be the very receptacle of iniquity, the occasion of all mischief, and of all the offences which are committed against God, so that sometymes I am considering, how Iesus and the creatures can suffer me to live on earth.* By this aridity of spirit, all the exercises of Religion grew tedious

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dious to her, so that sometymes she could
 hardly be drawne either into the *Refec-
 tory*, or into the *Quire*. But when the
 tentation was diminished, so many were
 her teares, her sighes, and so great her
 sadness, that euery one would haue
 thought she had committed some grie-
 uous sinne. Besides, she was incredibly
 tempted in Fayth, and the Diuell sought
 to perswade her, that she should not a-
 dore the B. *Sacrament*, & that God was
 not there. Nay many tymes she found ex-
 treme difficulty to receaue it; for draw-
 ing neere to the little window to com-
 municate, she remayned as it were de-
 priued of all sense; and to her seeming,
 the Diuell would stand there, being re-
 solued to kill her. Besides, he cast it into
 her thought, as if there were no other
 life but this; and therefore there was no
 cause, why she should labour and indure
 so much. Sometymes she came to so great
 aridity of spirit, that she was scarce able
 to looke vpon the sacred Images, and
 pictures. Oftentimes the Diuel tempted
 her to blaspheme God, and the Saints;

Note.

and chiefly, when with the rest of her Sisters, she was singing the diuine Office in the Quire, at that time she heard such blasphemyes pronounced in her eares, and such horrible outcries of Diuells, that (seeming to her by great odds to exceed the voyces of her Sisters) she had much difficulty to comply with her obligations. Whereupon, weeping often for grief in great abundance, she turned to her Sisters, saying, *Pray to Iesus for me, that in steed of praying him, I blaspheme him not*; and the Religious were moued to much compassion by seeing this blessed soule so afflicted in the spirit of deuotion. For this reason, the Ghostly Father was often forced to communicate her alone, that more easily she might ouercome those tentations. But hardly was she fortified sufficiently euen by that heavenly food, for the tentations would occure againe with greater fury; the Diuell indeauouring to perswade her, that she had lost the diuine grace, and therefore that the custome of communicating did her no good, but rather

that

that the Iustice of God was prouoked so much the more to her punishment. And thus she became byond all conceit full of dolour, & only thought how she might carry her selfe in those fierce assaults. In the midst of these cogitations, it came once into her mind, to vse a remedy which against tentations she had learned of the *B. Virgin*. And it was, that going to Mother *Prioresse*, she prayed her with great instance to command her by holy *Obedience*, that she should not torbeare the holy Communion, and the exercises of the Monastery, and that she should punctually obserue that manner of life, which had beene prescribed to her by God. Now Mother *Prioresse* to content her, commanded her to do all by holy *Obedience*. And it cannot be exprest with how great deuotion and humility she answered to euery particle of that which was imposed in these words; *Benedictus Deus*, adding further, *I will indeauour with the help of Iesus, to do all that you haue imposed*. This solemne sacrifice of her will was so gratefull to God, that afterwards

wards he rayſed her to many *Rapts*, and her hart became in the midit of ſo many temptations, to be full of tranquility & ioy.

The Diuell afflēt her with impure temptations. The remedies which ſhe uſed againſt them. The B. Virgin couereth her with a white veil, ſo as ſhe was no more troubled. The Diuell procureth to delude her, in the forme of a Religious woman.

CHAP. 26.

ON the eight of September in the ſame yeare 1587. ſhe was aſſaulted by a continuall ſight of Diuells; and by entuſing tentations of ſenſe, her Chſtity was fiercely ſet vpon; but ſhe remembering that which *S. Bennet* had done vpon a like occaſion, going into a roome where the wood was kept, and there hauing firſt bolted the doore, ſhe gathered together rugged ſticks, and thornes, & ſhe tumbled therein ſo long ſtark naked, that the paine ſerued to quench that diuellish

Note,

diuellish fire. Sometimes she would afflict her with disciplines of iron, and girdle her selfe about with a most terrible girdle, which in coustest canuas, she had imbrodered with piercing nayls, in such sort, that in truth the only sight thereof maketh them shrinke and even tremble, who looke vpon it. But this being found by the Mistres, she was commanded not to vse either that, or any other so rigorous mortifications, without expresse licence, which she punctually obserued from that tyme forward. In exchange thereof she had recourse by ardent prayers, to the most diuine assistance; particularly confiding in the intercession of the B. *Virgin*, to whom praying one day with abundant tears (that she would inable her to ouercome all impure tentations without any spot to her virginity) the *Queen* of Heauen appeared to her all enuironed about with eernall glory, & told her that in those so sharp battailes, she had neuer offended his diuine Majesty; nay that with hauing fought so valiantly, she had euer obteyned glorious

ous victory. And then she couered her all ouer with a most pure white veyle wherewith she found her selfe interiorly to be as it were restrayned & bound in token that from thenceforth she should neuer more be assaulted with temptation of sense as in deed it happened; for in all the course of her life she was neuer troubled more in that kind, nor euer felt in her mind so much, as any one impure imagination.

On the same day, she was surprised by a burning feuer, with payne in her head and backe, which afflicted her for twenty dayes. Notwithstanding this she neuer forbore the exercise of the Monastery, but was much more kindled towards the vse of holy prayer, to which now she gaue her selfe in extraordinary manner. Whereupon being rapt in excess of mind, she vnderstood from her Iesus, that her sicknes proceeded not from naturall causes, but was otherwise permitted by the will of God for her greater glory and probation.

The Diuell, in the meane tyme, en-
uying

ing her so great good, and being enra-
 ged that he could not overcome her,
 made her fall sometimes down the stairs,
 sometimes in the Quire, and sometimes
 in other places: but the servant of God
 supporting all for the loue of Iesus, was
 not at all hurt by it, but taking courage
 in her selfe, she rose vp fitter for new
 battailes. Besides this, in the midst of
 those feruent prayers, which oftentimes
 ascent vp to heauen, she found her selfe
 to be much bitten, as by venemous ser-
 pents; it seemed vnto her that the parts
 of her body were cut off by inches; and
 being forced by these accidents, she fell
 downe to the ground, where it was ne-
 cessary for her to stay a good while, with
 much payne, not being able to moue any
 way; and partly by her continuall feuer,
 and partly because she susteyned her self
 with only bread & water, she was weak,
 and in such sort, that it seemed she must
 constantly faint and sowne.

For this cause, by *Obedience* which
 was imposed vpon her by her Superi-
 ors, she was cōmanded for three weeks
 togeather,

ous victory. And then she couered her all ouer with a most pure white veyle, wherewith she found her selfe interiourly to be as it were restrayned & bound, in token that from thenceforth she should neuer more be assaulted with tentations of Sense as in deed it happened; for in all the course of her life she was neuer troubled more in that kind, nor euer felt in her mind so much, as any one impure imagination.

On the same day, she was surprised by a burning feuer, with payne in her head and backe, which afflicted her for twenty dayes. Notwithstanding this she neuer forbare the exercise of the Monastery, but was much more kindled towards the vse of holy prayer, to which now she gaue her selfe in extraordinary manner. Whereupon being rapt in excessse of mind, she vnderstood from her Iesus, that her sicknes proceeded not from naturall causes, but was otherwise permitted by the will of God for her greater glory and probation.

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supporting all for the loue of Iesus, was
not at all hurt by it, but taking courage
to her selfe, she rose vp fitter for new
battailes. Besides this, in the midst of
those seruient prayers, which oftentimes
she sent vp to heauen, she found her selfe
to be much bitten, as by venemous ser-
pents; it seemed vnto her that the parts
of her body were cut off by inches; and
being forced by these accidents, she fell
downe to the ground, where it was ne-
cessary for her to stay a good while, with
much payne, not being able to moue any
way; and partly by her continuall feuer,
and partly because she susteyned her self
with only bread & water, she was weak-
ned in such sort, that it seemed she must
instantly faint and sowne.

For this cause, by *Obedience* which
was imposed vpon her by her Superi-
ours, she was comanded for three weeks
together,

together, to take towards the recovery of her strength, all kind of nutriment excepting flesh. Which being done, and she having recovered a little force, she instantly returned to her former life. But the Diuells forgot not to afflict her with new tentations, that so they might discourage her from austerity, by putting thus great doubtles into her mind, that she did not performe the *Will* of God, and especially in going bare-footed and in wearing one only coate, as well in Winter as in Sommer. Yea, and the better to perswade her, the Diuell appeared to her at that tyme, in the shew of two Religious women; the one apparelled in white, the other in blacke, who both aduertised her, that the manner of her life was nothing gratefull, and acceptable to God; nay that she offended him thereby; & if she continued in such obstinacy, she would fall into his displeasure. Heerewith she was much afflicted, but conferring the whole matter with Mother *Prioresse*, and hauing made much prayer, with much seruour, she rested

Note.

rested certaine, that those had been but
deceits of the Diuell, wherby to remoue
her from her course begun. Heerof she
was yet more assured by God, in a *Rapt*
which she had vpon the *Vigil* of *S. Symon*
and *Iude*, wherein she receaued many o-
ther spirituall consolations.

*She seeth Iesus in such sort, as he was shewed
by Pilate to the Iewes. A little bundle of
the myrrh of his Passion was graunted to
her, and Iesus was put into her armes, as
he was new borne.*

C H A P. 27.

VE must not passe ouer in si-
lence a singular fauour, which
our Lord God vouchsafed to this blessed
soule vpon the Tuesday before Lent,
which came vpon the 5. of February
1585. as they were making a deuout *Pro-
cession* in the Monastery, to appease the
diuine Iustice, least otherwise he might
haue taken due vengeance for the many
offences, which on that day vse to be

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commit-

committed against him. She being rapt in *Extasis*, saw her heavenly Spouse expressly in that dolorous manner, as he was when *Pilate* shewed him to the *Jews*, with these words, *Ecce Homo*. By which sight she being instantly kindled with great desire to suffer, sayd; O my *Iesus*, why cannot I be she, who may suffer so many outrages, so many scornes, and villanies, as I see those traytours put upon thee, whilst they are shewing thee to the people? Why may not I take from off thy head, that piercing Crowne, which so much afflicts thee, & put it upon myne owne, since for me thou wearest it, and for me thou sufferest these paynes and torments?

After these wordes, she saw, that *Iesus* to satisfy her desire of suffering, would giue to her, as once he did to *S. Bernard*, a bundle of the Myrrhe of his *Passion*, and so did she affectuously pray that Saint, that he would dispose her to receaue it worthily, & that her mind by the bloud of *Iesus*, might be purified. And when she had named the instrumēt of the *Passion* by one and one, she opened
her

her armes, making shew of reccauiing so
great a benefit; and afterwards ioyning
her hands in forme of a Crosse vpon her
breast, she sayd; *Fasciculus myrrha dile-*
tus meus inter ubera mea commorabitur: My
beloued is as a bundle of Myrrhe which
shall remayne betweene my breasts. Af-
ter this action, she fell all trembling to
the ground, making shew of suffering
beyond measure; for as afterwarde she
related by holy *Obedience*, in that instant
she endured most bitter torments, not
only interiourly, but exteriorly also.

But she vnderstood at the same time
that her beloued Iesus had graunted her
grace, whereby she might haue forcible
armes to resist the encounters of her spi-
rituall enemyes, who then did much
more combate with her. Neither was
there heere an end of celestially fauours,
for our Lord God, hauing giuen her a
little bundle of Myrrhe (the gift of sad-
nes and grieue) he was pleased to release
the paines, which she endured in recea-
uing therof, by a recompence of incom-
parable ioy. For she hauing a long tyme

aspired to see her Iesus, in such sort, as he was whē he parted from the pure womb of *Maria*, not only did she remayne fully satisfied, but it was graunted her, that for sometye she might hold the tender infant in her owne armes. It is too hard a taske to expresse the vnspeakable ioy which at that tyme she shewed by her countenance, and with her wordes full of louing feruour and deuotion; and with what actes of humility she did solemnize and reuerence that celestiall infant, and willingly I can be content to leaue it to the contemplation of such deuout spirits, as shall read these lines. It sufficeth for the present to adde, that she being fortified by these so great graces, was from thenceforth better able to resist all diabolicall temptations.

of the sight which God gave her of her owne
defects: and of the great comfort which
she receaved by a certaine act of
Humility.

C H A P. 28.

THe sayd tentations grew vpon her
euery day, the Diuell seeking some-
times to kindle in her a desire of honour,
and worldly greatnes, sometymes to cast
her vpon despaire; and withall to per-
swade her, that she should not weary her
selfe in vaine, nor imploy her selfe so
without profit in leading an austere Re-
ligious life. She was brought heereby to
such termes, as she thought that in euery
of her actions, she offended God. Before
whose Image sometimes passing, being
surprized by extraordinary deuotion, she
would with tendernes, let her selfe fall
downe, and in one *Rapt* of two houres,
our Lord made her see all the faults and
effects though neuer so light, which in
her life she had committed. This sight

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made

made her weep bitterly, and she sayd
Willingly would I go into Hell, if thereby
could purchase this, that I might neuer ha
offended thee, O my God. Yet euen heer the
 tentations stayed not, nor yet did she
 giue over the discouery of new wayes
 whereby she might vanquish the com
 mon enemy. And once she prayed the
 Mother *Prioresse*, that for her greater
 mortification she would cause her hands
 to be bound behind her. This act of hu
 mility was so pleasing to God, that shortly
 he rapt her into *Extasis*, and for
 whole continued weeke, in a manner
 she was comforted by the spirit of God.
 The Diuel enuying her so great happy
 nes, appeared to her often in diuers ter
 rible shapes. Sometymes he represented
 to her mind, the delights of this world.
 Sometimes he made that appeare vnto
 her for base and vile, which is so high &
 noble, as namely a Religious state. Be
 aboue all thinges, he troubled her much
 vpon the point of *Pouerty*; for as ha
 bene sayd already, she wearing no other
 thing vpon her, then one bare patch

sayd coate, the enemy could not endure so
great perfection.

But the Religious Mothers, considering that she being clad with one light coate, and that almost worne out, she would hardly be able to resist the sharp coldes of winter; and not being willing on the other side to disturbe her so much, as to make her change it, they resolved that the *Prioresse* should dexterosly find some remedy. Who in the night of *S. Iohn* the *Evangelist* after *Mat-*
th made her come into the midst of the Quire, & told her, that to make her profit in holy Pouerty, she was desirous that she should depriue her selfe of her coate, and should apparell her selfe with another which was to be giuen her for Gods sake, if the rest of the Mothers, and Sisters, should be so contented. Heereupon they consenting not without abundance of teares, seeing there before them an example of so great vertue, the *Prioresse* made her put off her coate, and to put on the coate of another Sister; affirming that she gaue it her for Iesus sake,

bidding her keep it till it were required againe. By this action all diabolicall temptation which vexed her in the point of *Pouerty*, was much weakned, and she found withall, so great contentment of soule, that being rapt in *Extasis*, she seemed to feele part of the ioy of those blessed spirits, which are apparelled in heauen with immortall glory. And moreo- she had a liuely feeling of how much the vertues of *Humility*, and *Pouerty* ought to be esteemed, and loued, which make the soules in heauen happy, and amiable euen heer on earth.

God sheweth her the glory of S. Augustine, and he helpeth her to say her Office.

CHAP. 39.

ON the Vigil of *S. Augustine* in the same yeare of 1587. she being im-
ployed about some busines of the Mona-
stery, after she had sayd with the other
Religious, as many Psalmes in honour of
that Saint, as the name of *Augustine* con-
teyned

uired, myned letters, she was rapt in *Extasis*, &
 l ten- instantly began with great fernour to
 nt of beg of God, that he would shew her the
 d she glory of that Saint, and that through his
 nt of merits, he would impart some grace to
 e see- the Religious of that Monastery. Her
 blef- prayers were not made in vaine, for in-
 hea- stantly she saw, as might be vnderstood
 preo- by her manner of speech, that our Lord
 n the God for the merits of that *Saint* impar-
 ight- ted to them many spirituall gifts. The e-
 nake- uening after, she being in the Quire at
 able- Complyn, whilest the *Salve Regina* was
 sung, she saw *S. Augustine* inuironed
 ine, with eternall glory; & then fastning her
 eyes on heauen, being filled with diuine
 splendour, she began to discourse with
 that Saint, with such admirable fernour
 of spirit, and with so great vehemency
 of speech, that it was impossible for the
 Religious to note her wordes.

But the night following, saying
 her *Mattins* with the rest, when she was
 come to the middest thereof, retyring
 her selfe a little aside, she was againe ali-
 enated from her senses, and *S. Augustine*

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did

did in like manner appeare to her, who made an end of saying the Office with her, as might easily be knowne by her repeating of one verse, and not the other, in hearing that the *Saint* did utter it. At the same tyme she also heard the Angelical melodies, whereupon she sayd; *Yeasthis is other manner of musicke, then that which is made below on earth*. Having ended the Office, she began to beg of Iesus with most deuout words, *That he would vouchsafe to come, and unite himselfe to her in the B. Sacrament*; and remayning yet still in Rapt, she went to the vsuall place of the Communion, & being vpon her knees, she remayned there till the Ghostly Father came to communicate the Religious & she was also communicated without ever going out of the Rapt, whereby she was so much kindled with the loue of God, that she seemed even with excess of tendernes to faint, and she vttered words so feruent & affectuous, as would haue mollified any peruerse, and stony hart; and thus passed she that night in these deuout contemplations.

She is tempted, that for the benefit of ſoules
ſhe would leave that Religious ſtate. And
afterwards ſhe was tempted with Pride, &
improper Eſtimation, and of ſhe remedies
which ſhe uſed, that ſhe might not be o-
vercome.

CHAP. 30.

HOWS O V E R the enemy of man.
kind ſaw, that he laboured in vaine
in ſtriving to remove this Spouſe of
Chriſt from her holy life, yet he ceaſed
not with new aſſaults to afflict & tempt
her. For vnder the ſhadow of good, he
was deſirous to perſwade her, that more
quietly ſhe might ſerve God, if putting
of the habit of Religion, for the benefit
of Soules, ſhe would returne into the
world. But finding her ſtill more and
more ſtable in her holy purpoſe, he be-
gan againe to appeare to her, in feare-
full ſhapes, threatning that he would de-
ſtroy her, if ſhe conſented not to his
wicked ſuggeſtion. But ſhe contemning
his

Note.

his threats and rages, being inflamed with desire to serue God, to free her selfe from the tentation of leauing the Religious habit, she tooke one day the keyes of the Monastery, and placed them in the hands of the Crucifixe, to shew that she should yeild *Obedience* only to him, in the obseruation of her inclosure.

The night after, being of S. *Andrew* the Apostle, saying *Mattins* with the rest of her Sisters, she was troubled with a most grieuous tentation, to make her selfe away. She went from thence to the *Refectory*, where she tooke vp a knife, and returning into the *Quire*, yet still in Rapt, she ascended vp to the Altar of the B. *Virgin*, and put it into her handes, so to obteyne the grace of being able to conquer the temptation. After this, she trod it vnder her feet, therby to put the greater scorne vpon the Tempter.

Another tyme, she procured Mother *Prioresse* to tye her first in her cell for the same purpose, and in reward of so great humility, God called her to the knowledge of high Mysteryes, and strengthened

strengthened her much against new com-
 But the threats and temptations of
 the Diuell sometymes of Pride, some-
 times of forsaking her Religious habit,
 not ceasing, she ran hastily to the *Prio-*
resse, and in the presence of all the Reli-
 gious (with a Rope about her necke, &
 her hands bound together) she deman-
 ded the Religious habit for Gods sake;
 and with these actes of mortification &
 humility, she obteyned the conquest.
 Yet hardly ouercame she any temptatiō,
 but that others would grow the more
 terrible to her thereby. Being tempted,
 that she should not obey the Superiours,
 Mother *Prioreffe* made her promise to
 God, in the presence of many Religious,
 perpetuall *Obedience*. Hearing *Masse* some-
 times she was cruelly tormented by Di-
 uells, and with much fury sometymes
 throwne this way, and sometymes that
 way, which the Religious so visibly see-
 ing, were brought to great compassion
 towards her. To profit yet more in ver-
 tue, she would put her selfe to the perfor-
 ming of the most vile and ignoble exer-
 cises

cises of the Kitchen; & not only did she make her selfe obedient, and subiect to the Mothers, but even to the lay Sisters also. And for their help, she carryed wood and coles, and drew water without fauouring her selfe at all, as if she had bene the most abiect person in the Monastery. Besids that, she did these things whilest she went bare-foot, and vilely clad, as our *Lord* had commanded her; so that it cannot be exprest, how much she mortified her self by these exercises. Having once serued the Religious at the Table, and kissed all their feet, she was alienated from her senses, & in reward of that act, she was kissed by Iesus, and she obteyned to see *S. Iohn the Euangelist*, and *S. Catharine of Siena*, who bound the Diuells with strait chaines. Thus continued she by the space of three years continually fighting, and by Humility obteyning victory ouer Pride.

For having overcome the tentations of leaving her Religious habit, she was by Iesus apparelled interiourly with the same habit, and by him she was communicated.

CH A P. 31.

HA V I N G by heavenly help overcome the tentations of leaving her Religious habit; she was much inflamed with a desire to be interiourly apparelled therewith. And heereupon powring forth earnest prayers to our Lord vpon the fifth of August, and reading the life of *S. Diego*, to whome she was deuoted, she grew to be alienated from her senses; and by her wordes it was knowne that the Saint aforesayd did shew her a white and faire habit, which came forth of the side of the Sonne of God. So as now she doubled her prayers to her heavenly Spouse, that he would be pleased to grant it to her. She also inuocated all her Patron Saints, beseeching our Lord againe that vpon that day which was the Feast
of

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of S. *Albertus* her Aduocate, he would cloath her all interiourly, to the end that she might imitate the same Saint, with greater seruour of spirit. Her desires were graunted; for turning her eyes towards Christ Iesus crucifyed, she saw issuing out of his side, a most precious *Coate*, out of his right hand a *Scapulary*, out of his left hand a *Girdle*, from his thorny head a *White veile*, and from the wound of his necke which was made when he bare the *Crosse*, a *Mantle* bright and shining, beyond all possibility of imagination.

Then moued by diuine spirit, she ascended vp to the little Altar, where the *Crucifixe* was; and whilest she fastned her eyes vpon it, the Religious found plainly by her postures and motions, that interiourly she was apparelled with the holy *Coate*. Afterwards with great seruour of loue, she kist the wound of his side, from whence the *Vest* issued; & afterwarde receaued from euery other wound of the *Crucifixe*, all those seueral things aforesayd. The *Garland*, the *Light*, and the *Crucifixe* which is giuen by the
Priest

Priest to such as are vested with a Religious habit, she receaued from the Queen of heauen. Whereof by the words which then she vttered cleare proof was giuen, as also by her kissing an Image of the B. Virgin, in the same manner as she had done that of the Crucifixe.

And it was very remarkable, that she omitted not euen the least ceremony which is vsed, when the habit of Religion is taken; only she vttered not the verses, which then are vsually sung; but for as much as was to be conceaued, they were sung in her hearing by the Angells of heauen; for she sayd, *O yea, you sing well indeed, these are other manner of musickes, then are made heere below on earth.* After this she was communicated by her Iesus, not being able that morning to receaue him with the Religious, by reason of her continuall Raptis. She sayd the *Confiteor*, and *Domine non sum dignus &c.* and the Religious that were present, saw that she opened her mouth, and made all those other demonstrations which are vsuall with such as receaue the Sacrament.

I

Then

Then being richly full of ioy, she sayd with incredible spirit of deuotion, these wordes; *Dilectus meus candidus & rubicundus; Speciosus forma præ filijs hominum; Diffusa est gratia in labijs tuis; Collocauit se in anima mea; Dilata cor meum ut inducat omnem creaturam ad communicationem corporis & sanguinis tui; Quàm bonus Israël Deus!* And taking the Crucifixe, she gaue it to be kissed by all the Religious there present; and hauing afterwaord recommended to our Lord, the saluation of his creatures, and withall giuing him thanks, for so many graces, she returned out of the Rapt, wherein for the space of three houres she had remayned.

She bringeth backe a But of wine, which was utterly spoyled, to the perfection which before it had, by making a signe of the Crosse vpon it: and one of the Religious who was then sicke by drinking thereof was cured.

C H A P. 32.

IN the same yeare, and about the end of the sayd Month, a But of wine being

ing vtterly spoyled in the Monastery, & the Religious being poore, and ill prouided of money, it tell out to be very incommodious to them. But *Suor Maria Maddalena* (being called) was commanded in vertue of *Obedience* by Mother *Prioreffe*, being *Suor Vangelista del Giocondo* to pray that the wine might returne to his goodnes, and so the Monastery be freed from want. The Seruant of God did instantly put her selfe into prayer; and being rapt in spirit out of her senses, she went speedily where the But of wine was, and as soone as euer she made the signe of the Crosse vpon it, the wine returned to the former state, and so the Monastery was serued.

At that very tyme, one of the Religious, called *Suor Maria Angela Santucci*, was sicke, & so afflicted with a grievous fluxe, that the Phisitians doubted greatly of her recouery. But hearing speach of the sayd miracle, she demanded a little of that wine, which as soone as euer she had drunke with great Fayth, she sensibly felt her disease to lessen,

and soone after she grew intierly well,
to the great wonder of all the Religious.
And she her selfe, who yet liueth, giueth
testimony to this miracle.

*She seeth the soule of one of the Religious of
that Monastery depart out of Purga-
tory into Heauen.*

CHAP. 33.

ON the third of February in the same
yeare 1588. she being rapt in spirit,
it was graunted her by God, to see the
soule of one of the Religious of that Mo-
nastery, which (after it had remayned
16. dayes in Purgatory) all enuironed
with eternall glory went vp to heauen.
And she vnderstood, that vpon three
particuler occasions, she had remayned
during that tyme in Purgatory. First,
because vpon holy dayes, hauing an ex-
traordinary curious hand with the needle
she had wrought some thinges without
necessity. Secondly, because being an an-
cient Mother in that Religion, she had
fayled

failed sometymes for certaine humane respects, to aduertise the Superiours of the inspirations which God had giuen her for the good state of that monastery. And thirdly, because she was too great a louer of her kinred.

Three vertues also were discovered to her, for which the others paine had beene abbreviated. The first was the studious care which she euer had to conserue the purity & simplicity of her Order. The second, the great Charity which she had shewed towards al the Religious. The third, because she still endeaoured to interpret all thinges to a good end. She saw then, that this blessed soule went rich in merit, to enioy that incomprehensible felicity in the midst of her good Angell, and *S. Miniatus* the Martyr, to whome in that yeare she had beene particularly deuoted. And now by the sight of so noble an obiect as this was, she did euen triumph with ioy, and seemed vnable to conteyne her selfe, from aspyring to follow her, that she might also possesse her deere Spouse Christ Iesus.

*She is much troubled by the temptations
of Gluttony.*

CHAP. 34.

IN THIS meane tyme, the Diuell (neuer ceasing to molest her) came with a temptation of extreme Gluttony. And although any vice of this kind was wholly contrary euen to her naturall inclination (besides the resolution that she had made, to feed only vpon bread and water) yet neuertheles, she was vrged withall violence by that maligne spirit, sometimes to take meat by stealth, sometimes to desire those meats, which howsoever they were in themselves shut vp, yet they seemed visibly to be represented before his eyes. For hauing occasion to passe often by those places where the prouision was kept, she would instantly see the doores and cupbords to fly open before her, so as by occasion thereof, she was extraordinarily troubled with that tentation.

But

But by how much the more she esteemed that sinne to be absurdly vndecent and deformed, so much the more Note. did the motion thereof giue her cause to humiliate her selfe; and she would vse to say to one of her Sisters; *That God Almighty could not suffer the Diuells to trouble her in any thing, which gaue her greater affliction then by that tentation of Gluttony.* But yet, sayd she, I must be faine to swallow downe these bits, which are both sweet and bitter; sweet, because they are made by the permission of God; and bitter for the shame and paine which they carry in themselves. In the eating now and then of an apple (when she was permitted to vse food of Lent) she would, through the contemplation of the beauty therof, so diue into the prouidence & liberality of him that made it, that she found no tast or fauour at all in the thing it selfe. With these exercises, but aboue all with the consideration of her owne weaknes (since so vile and poore a thing, as the desire of meat, is able to make such warre against vs) she (humbling her selfe so much the

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more)

more) was dayly ouercoming all diabolicall suggestions.

She is tempted with desperation of those succours which God by his Saints doth graunt her: and of the remedies which she found.

CHAP. 35.

YET the sayd suggestions did not cease. For the infernall enemy, obseruing her great constancy, began furiously to tempt her with despaire. And therefore, he represented to her sometymes, that she was to be damned, and that God had abādoned her for her grievous sinnes. At other tymes, he would in like manner striue to perswade her, that she was neuer to find mercy with God, & very often he vrged her to kil her selfe with her owne hands, enticing her sometymes to thrust a knife into her throat, and sometymes to cast a halter about her neck, and so to end her life. But she in the midst of these passages, as afterwarde she tould the *Prioresse* with a
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bundant tears, made a vow to God, that she would neuer offend him. And so our Lord was not wanting to strengthen her in those temptations with many celestially fauours. For vpon the day of *s. Thomas of Aquine* (being alienated from her senses) she saw him in the glory of heauen, adorned with immortall light, and by him (as afterwarde she could by *Obedience*) all her senses, and her hart were vnited, by a most precious and delicious liquor, that he powred into her, whereby she was restored, as that her enemyes could not conquer her. She also vnderstood in this Rapt, by that glorious Saint, that the aridity of her spirit, was yet to increase much more, which she could hardly beleue, as thinking that already it was as much as it could be.

But soone after, the temptations began againe to assault & vrge her with such fury, that oftentimes the *Prioresse* commanding her to do some things vnder holy *Obedience*, she was euen as it were constreyned to refuse the doing of it in wordes, although her mind were

most ready to put it in execution. But yet hardly could she haue pronounced the ending of those words, but that with teares she would protest that she would sooner dye then sayle to yield *Obedience* to her Superiours. Whereupon she would in the handes of Mother *Prioresse* make cheerfully her *Profession*. And our Lord at that tyme, to make her profit more in holy vertue, did inspire her Superiours to double her pennances and mortifications, which she with a cheerfull mind did execute, not without admirable example to others. And she was often rapt in *Extasis*, and strengthened towards the enduring of new spirituall combats.

It happened in particuler manner, vpon the day of the holy *Annunciata* in the same yeare, that being rapt in spirit, she spake for the space of six houres, of the *Incarnation* of the *Word* in so high manner, that whosoever had heard her, would haue beene astonished.

Besides this she saw, when she was in *Extasis*, at severall tymes, the glory of many Saints in heauen, wherby she was
greatly

greatly comforted. And among others, she was often assisted by *S. Diego* her particular Patron, and taught by him how to obtaine victory against the Diuell.

Notwithstanding all this, the drinenesse of spirit grew yet greater in her, so as in the midst of her temptations she Note. tooke this expedient, to resort to Mother *Prioresse*, and confer with her touching all things; but the Diuell opposing himselfe thereunto, made her often loose the way, & she purposing to go to Mother *Prioresse* should find her selfe in other places. And besides, when she would be going towards the *Chapter-house*, to accuse her selfe publicquely of her defects, she was sometymes so disquieted by the horrible blasphemyes of Diuells, which she heard sounding in her eares, that she found much difficulty to get thither. But by the many acts of humility and reverence which she made, she overcame all those diabolicall deuises, and receaued greater spirituall light from Almighty God.

of

*Of the severall mortifications and humble
acts which she performed for the over-
coming of her tentations.*

CHAP. 36.

FOR this reason she would often
kisse the feet of all the Religious.
Sometimes with her handes bound be-
hind her, she severally of them all as-
ked pardon for her defects. At other
times, in the presence of them all she was
disciplined by Mother *Prioresse*; and
sometymes by some other of the Religi-
ous. Very often being at table in the Re-
fectory, she was called by her Superiour
with a loud voyce, and commanded to
go round about, by the Religious, with
a basket begging a bit of bread for Gods
sake; and then commanded to sit vpon
the ground, and so eate the bread which
she had begged. At other tymes she was
made to prostrate vpon the ground, and
all the Religious did passe over her. And
once, being in the Quire with the rest,
she

she was caused to be bound to a post
with her hands behind her. But she re-
ceived this mortification with so ioyfull
mind (remembering in this act how
Christ Iesus had beene tyed to a pillar)
that she was instantly rapt in spirit; and
spake so highly in that rapt, that they
could not heare her without wonder.
Another tyme, retyring into the Quire,
she tooke a great Rope with which she
caused her hands to be bound behind
her, and she made her selfe to be hood-
winked, and so to be tyed to the grate of
the Altar, to the end that the Religious
who were to passe that way, might be
moued therby to vilify & laugh at her.
But it proued otherwise, for they seeing
so piteous a spectacle, there was not one
of them who did not find her selfe kin-
dled towards deuotion; and she being
asked by the *Prioresse*, vpon what reason
she had done that act, she answered that
she had done it to become thereby more
humble, and more prone to holy *Obedi-*
ence. She prayed her also with feruent
tears, that she would be pleased to bid
the

the Religious that as she should be going to that Altar for a certaine deuotion of hers, they should say such wordes to her as these, whereby to vilify her so much the more: *Suor Maria Maddalena*, thus come vpon you for your defects, and because you willbe doing of thinges too much after your owne fashion. The Mother *Prioresse* satisfied her desire heerin; and therupon *Suor Maria Maddalena* demanded pardon of them all with so great humility, that there was none of them who found not her selfe tenderly affected with it; and hauing continued for the space of an houre in this Mortification, she was looked at last by Mother *Prioresse*, not without extraordinary edification. In this meane tyme, fastning her eyes vpon an Image of the *B. Virgin*, she was estranged from her senses; and she vnderstood from her Lord, how that act of humility had beene gratefull to him. And by this meanes a great multitude of Diuells being confounded, they came about her with so horrible outcries, as gaue her no small vexation.

She

Shere sisteth other tentations of the Diuells;
and sends them often away.

C H A P . 37.

FOR the adding of one affliction to another, there passed not much tyme, before the Diuell appeared to her againe with hideous aspect, whilest she was making Prayer, so that euen ouerwhelmed instantly with great terrour, she became deadly pale. And calling first vpon S. Michael the Archangeli in her ayde, and turning her face vp to heauen, she sayd; *O Word, O Word, In te Domine speraui, non confundar in aeternum*. After which words she vttered a profound sigh, and turning towards the Diuell, sayd; *What dost thou demand of me, O thou horrible beast? O bene Iesu, by the sight of my offences which I see, and by that other sight of myne enemyes, me thinkes, that I am euen in possession of hell. But if you, O Diuells, had euen swallowed me vp, you should yet be forced to deliuer me backe againe.*

Whilest

Whilest thus she was tormented with this fearefull spectacle, her face became al wanne; and through the excess of that agony, her sweat distilled in great aboundance. She was then cast downe to the ground with great fury, & beaten with incredible rage. For sometimes the Diuell strocke her ouer the head, sometymes he cast her downe precipitously, so that her face was swelled in such sort, that for the space of many dayes, it was necessary for her to be vnder cure. But she conforming her selfe to the will of God, sayd thus; *In fine, O thou hideous beast, when thou shalt haue tormented me, according to thyne owne desire, what wilt thou haue obteyned therby? Benedicamus Dominum in omni tempore, semper laus eius in ore meo.* Then ryling vp on her feet, and leaning against an Altar, she was againe impetuouly cast downe to the ground. But she hauing recourse to the ayde of heauen, sayd; *Exurgat Deus, & dissipentur inimici eius.* And then turning towards the Diuells, she added; *Yet can you do no more then is permitted to you by my Spouse;*

Spouse; I deny not, but that thou art strong, O horrible beast, & that I of my selfe am weake, Note.
but my Lord standeth neere me, who is infinitely more strong and more couragious then thou. Do you not obserue, O you ignorant fooles, that I am with my Iesns, and that you can do me no harme? Do you not yet further obserue, that by these so many your battailes, you make me become a more glorious Conquerresse?

Soone after, she droue those maligne spirits away with a discipline. For seeing her selfe enuironed by them, she cast her selfe vpon the ground, still striking, now on the right hand, and then on the left, with strange agility. Afterwards walking through the *Oratory*, where she was, with great speed she did strike vpon the benches, and vpon the walls in such sort, as that she resembled the Sonne of God, when he droue the sellers out of the Temple. She saw afterwards that many of those maligne spirits retyred themselues into all the parts of the Monastery, to assault the other Religious with other tentations, but they

could not enter into the Chapter house, for the humble and reuerent acts which are exercised there.

Some of them she saw, where the Religious vs'd to communicate, & where they heare the word of God; who earnestly laboured to disquiet their harts with earthly thoughts, to the end that they might not come to know the great vni-on which is made with Almighty God, by receauing that food of life. Some of them she saw in the worke house, who tempted the Religious to worke negligently, and to haue no zeale to relieue the pouerty of their Order. Others againe she saw in the Refectory, who incited the Religious to be at the Table without deuotion, and attention to the sacred lesson. Seeing also at another time (whilest she was in *Rapt*, and the Religious were singing the diuine *Laudes* in the Quire) that a great multitude of Diuells was at the doore, ready to enter in (and that one was already entred and stood tempting the Spouses of Christ) the good Mother being enflamed with
feruour

feruour of Spirit, went as it were flying towards the Quire, and snatching vp a Crosse, she droue away therewith those infernall spirits. But as she often saw the Diuells throughout the Couent who in- deuoured extremely to distra&t the Reli- ous from the strait way to heauen, so were there also shewed vnto her by our Lord, a greater number of holy *Angells*, which gaue strength and courage to their soules, whereby they might resist temptations.

She freeeth one of the Religious from a con- tagious disease, and cureth a lay Sister of whome the one halfe was senseles, from the head to the feet.

CHAP. 38.

SVOR *Barbara Bassi* a professed Religious, had beene subiect for many yeares to a contagious disease, almost throughout her whole body, wherby she was much payned, and especially when she tooke her food. And the remedies she vsed,

did but tend to the increase of her torment; so as the Phisitians allowed her but a short tyme of life; the rather because the sayd sicknes was such, as that by little and little it did eate away all her flesh. Many tymes she had recommended her selfe to the prayers of *Suor Maria Maddalena*, but she one day in the yeare 1589. going to visit this sicke person, was so inflamed with Charity, as that with her tongue she began to licke her handes and armes, in those places where the pestiferous euill did most afflict her, and hauing told the sicke person, that she must haue confidence in God, and in the *B. Virgin*, because she should be cured, away she went. And it was admirable, how within few dayes she was wholly cleere of that sicknes, and in such sort, as it seemed not, that in her flesh, there had beene euer any infirmity.

Note,

At the same time, there was in the Monastery a lay Sister called *Suor Pace Colombini*. This woman had lost all sense in one whole side of her body, through the excessiue torment that she had felt;
in

in so much as her flesh being deprived of sense, might haue beene cut off without any payne to the patient. So as she despayring wholly of humane help, prayed the Mother *Suor Maria Maddalena*, that for the loue of Iesus she would make the signe of the Crosse vpon her. The good Mother, in her great humility, made some resistance, but finally being more urged by ardent Charity, three tymes she signed her with the signe of the Crosse. It is incredible to tell, how immediatly thereupon, the sicke person was freed, and so freed, that instantly she went about the busines of the Monastery. And she herselfe is yet liuing, and giues cleere testimony to this miracle.

Note.

K 3

She

She seeth the soule of one Religious ascending to heauen, and of another who was suffering in Purgatory, in a particular manner.

CHAP. 39.

TH E same yeare, on the fift of Iune, a Religious of that Monastery passed from this to a better life, to whome *Suor Maria Maddalena* had performed great offices of charity, during the whole tyme of her sicknes. Her body was yet in the Church vnburyed, when she, with the rest of her Sisters being imployed about their vsuall exercises, and being moued by God, she went towards the grate of the Chapter-house, from whence she might see the body of her dead Sister. She was scarcely arriued thither, when being rapt in *Extasis*, she saw her soule fly happily vp into the ioyes of heauen. Whereupon, she brake out into these wordes; *Farewell my Sister, farewell happy soule. Thou art going up to heauen, like purest*

Done

Done, leaving all vs heer below. O how glorious
art thou, and how faire, and who ſhall be able
to deſcribe thy beauty? How ſmall a tyme haſt
thou remayned in thoſe flames? Thy body is
not yet buryed, and thy ſoule is flying vp
into eternall glory. Now doſt thou ſee cleer-
ly that which I was wont to tell thee, whileſt
yet thou waſt on earth, that thy ſufferings
heere, would ſeeme nothing to thee, in reſpect
of the glory, which Ieſus had layd up for thee
in Heauen.

In the meane tyme it was declared
to her by our Lord, how that ſoule, be-
cauſe ſhe had ſuffered extremely in this
life, and for the deuotion which ſhe had
to holy Indulgences (as imparting the
merits of Chriſt Ieſus) ſhe had ſtayed
in *Purgatory* only fifteen houres. In the
meane tyme the body was buryed, and
ſhe returned from her Rapt, ſaying;
Whileſt buriall is giuing to the body in earth,
the ſoule is placed for all eternity in heauen.

About the ſame tyme, making
prayers before the *B. Sacrament*, there
was represented to the eyes of her mind,
the Soule of another Religious of that

Monastery, which had also passed to a better life; and it was suffering in Purgatory for the defects thereof; and as she related, she saw it (apparelled with a garment of fire, and a white vest vnderneath) adore the food of the Angells, with great reuerence. She vnderstood afterwardes, how that flame which incircled her, and the obligation to stand an houre in the day to honour the B. *Sacrament* in the Church of that Monastery, was imposed by God, in punishment for her hauing negligently omitted diuers tymes to receaue the holy Communion. But that white Vest which gaue her grest consolation, was graunted in reward of her virginity, & purity, which she had still manteyned. Afterwards in the same yeare 1589. she saw it flye, fayre and purifyed into eternall Rest.

After the five yeares of Probation ſhe is taken out of the lake of Lyons by her Patron-Saints : that is, ſhe is freed from the aſſaults of Diuells, & rewarded by God with infinite graces.

C H A P . 40.

TH E five yeares were paſſed, where-
in *Suor Maria Maddalena* had beene ſo furiously aſſaulted by the tentations of infernall enemyes, when at length her Ieſus was pleaſed to make an end of thoſe afflictions, and as a Conquerelle to reward her euen in this life, with graces of incomparable valew. So as vpon the night of that admirable ſolemnity of the *Holy Ghoſt* on the 10. of Iune, in the year 1590. being in the Quire with the other Religious in celebration of the ſacred Office, at the ſinging of that *Canticle, Te Deum laudamus &c.* ſhe was eſtranged from her ſenſes, and in ſuch ſort remayned without ſpeech till Mattins were at an end. Then became her countenance to

be of admirable beauty, & by the wordes which she vttered, it was cleerly known that she then conceaued in her selfe celestiall ardours of the Holy Ghost, by the strength whereof, the powers of her mind were all purifyed; and she vttered many sentences of the holy *Scripture* with admirable deuotion.

At these things were present her Patron-Saints, who immediatly before had drawne her out of the *Lake of Lyons*, that is, they freed her from those afflictions, wherein as in a lake, she had been (as already hath beenesayd) siue continued yeares for her Probation, & they intierly tooke from the Diuels all power of afflicting her in future time, wherupō all fullfilled with heauenly delights, she sayd; *Eripuit me de manibus inimicorum, & ipsi confusi sunt; Et transiui per ignem & aquā & eduxisti me in refrigerium.* These most cruell beasts (she spake heere of the Diuells) haue certaine wayes to fright vs, wherby they thought to retorne to their great Diuell, to giue him account of some rich gaine that they had made; but my Patron-Saints do take them
and

wordes and ruine them, because now euery thing is
knowne rified in the bloud of my God, and that
fe cele- herin they thought to haue gotten the upper
by the and, euen by that they are the more tormen-
of her d since they retorne without victory. And
rttered ho shall be able to conceaue, O my Lord, how
re with hat which to me seemed affliction, is no affli-
tion, but triumph and glory to my soule. She
nt her ad no sooner ended these wordes, but
before he turned her selfe, being still in Extasis,
Lyons, towards the Prioreſſe, & to her Mistres,
ficti- who were neere her and wringing them
been with her handes, she layd with an inesti-
conti- mable ioy of hart; *It is come, and it is past*
they (she speakes of the tyme of her Probation)
ower do you therefore help me to thanke and glorify
rupō my God. After this, she returned from
, the the Rapt; yet so, that as soone as she had
n, & restored her selfe with a little bread and
agua water, she went againe into Extasis.

Then did she see a greater light, in
the midst whereof there was a troupe of
her Patron-Saints, who being deuided
into seauen couples in excellent manner,
made a noble *Procension*. These were (for
she named them all one by one) *S. Tho-*

mas

was of Aquine, S. Agnes, S. Iohn the Evangelist, S. Magdalen, S. Iohn Baptist, S. Catharine Virgin and martyr, S. Steuen, S. Catharine of Siena, S. Francis, S. Clare, S. Augustine, S. Angelus a Carmelitan Martyr, S. Michael the Archangell, and her own good Angell. These she saw imediatly before, going towards the eternall Father and from his diuine breast, they took admirable giftes wherewith to adorn her; and she vnderstood that they were sent to her, by her heauenly Spouse, in reward of the grieuous afflictions that she had susteyned in the fve yeares of her Probation, whereby being made euen top full with ioy, she said: O my Lord, methinkes thou art about to reward me (if I may so say) euen for the offences which I haue committed against thee; for I see not that I haue done any thing, but offended thee. But well, well, to thee all things are knowne.

After this, she made euident shew that her Patron-Saintes were drawing neere her, when she said, O you my Advocates, how fauourable are you vnto me. And so ech couple of them (as was euident

ent by the manner of her speech) enriched her with severall celestiall Presents, brought from heauen. One put vpon her head a glorious Crowne of immortall light; Another with chaines of gould adorned her necke; Another with a most pure veste on all sides did couer her; Some compassed in her handes with beautiful bracelets; Others enricht her fingers with ringes of inualluable price, and others (to conclude) did honour her with most precious stones, and riches of heauen.

She, in the meane time, contemplated with great admiration, the soueraine beauty of those Saintes; and finding that they enuironed her round about, she turned from one side to the other, and could neuer be satisfied in behoulding those diuine obiectes. And speaking to them, she said thus: *Faine would I see you all at once, but cannot; For if I turne to the right hand, I see not them who are on the left; and if I looke on the left, I lose the sight of them who are on the right; and yet faine I would see all your beauties.*

She

lord

She shewed afterwards, by the manner of her speech, that the Saintes themselves began to make Court vnto our Lord, with instruments, and voyces, & gestures betokening ioy, for the victory granted to his Spoule, in the time of her *Probation*; and so it was an admirable thing, to see how she, with a manner full of maiesty, in acting and dauncing gaue signes of ioy. Then she beganne to discourse with the Saintes by one and one, naming both themselves, and the instruments celestiall which they had in their hands. Her countenance was ioyfull & resplendant, when continuing her speech in that heauenly company, she said, *I will go into all those places where my aduersary hath endeauoured to do me hurt, to confound him the more with all his craft.*

And first, she went into a place of the Monastery where she had beene extraordinarily assaulted by the Diuell; & there as soone as she arriued, by singing and dauncing she affronted Sathan. At the first, speaking to the Diuells she said, *I will in despite of you keepe holy the day of*

your Lord before him, I will laugh you to scorn,
 and at his feete I will caſt my ſelfe. Then ſhe
 fell vpon her knees, and ſoone after ri-
 ſing added, Of that which hath hapned to
 me before my God, I will glory for your greater
 ſhame; and thereof I will make a Crowne to
 beare vpon my head, and humble my ſelfe to
 him againe. O hideous infernall Beaſtes, cry
 out and howle as loud as you liſte, my ſoule
 ſteemeth you no more then a fly; but I will
 thanke my God for this great mercy till I dy.

She went after into other places of
 the Couente, and there with ſweet
 voyce did ſinge, *Quis nos ſeparabit à chari-*
tate Chriſti? Tribulatio, an Anguſtia, an
Fames! Nemo poterit me ſeparare à charitate
me Chriſti. And againe ſhe added: *Omnia ar-*
bitrata ſum vt ſtercora, vt Chriſtum lacri fa-
ciam. Dominus illuminatio mea, & ſalus mea
quem timebo? Thē went ſhe ſpeedily to an
 Altar of the B. Virgin and ſaid to her with
 great deuotion, O moſt pure Maria, I offer
 and giue my ſelfe vnto thee, not only with
 that purity and innocency which I receaued
 when I conſecrated my ſelfe to thee, but I giue
 thee now, being more adorned and more pu-
 rified

*rified. Receaue me then, O Maria, and pre-
serue me in thee. After this, she returned
from her Rapt, and although she had
beene adorned with so singular giftes,
yet neuerthelesse with a most profound
humility she humbled her selfe before the
Religious, who, by that time, were
come thither in great number, and then
she returned to the common affaires of
the Monastery.*

*For reward of the sight of Diuells which she
had suffered in her Probation, Iesus shew-
ed himselfe to her in three manners; pro-
mising from thence forth, that she euer
should enioy his presence.*

CHAP. 31.

THE course and current of celestial
Grace, stayed not heere; for the
Munday following, which was the se-
cond feast of the Holy Ghost (being
rapt in Extasis, after the holy Commu-
nion) she vnderstood how Iesus would
that morning reward her with a liberal
gift

gift, namely that from thenceforth she
euer should haue before the eyes of her
mind, the high presence of God, in lieu
of the horrible sight of diuels, wherby in
the tyme of her *Probation* she had so terri-
bly been frightened. And then she began to
see her beloued Spouse, wherby she was
at an instant filled with such ioy, as can-
not be imagined, and fastning her eyes
vpon him, she sayd; *O my spouse* (for so I
will presume to call thee) the sight of the Di-
uell is not so hideous, but that thy sight is in-
comparably more delightfull, who art (as the
Prophet sayth) *Speciosus forma præ filijs
hominū*. And as formerly there was neither
tyme, nor place, when I had not the fearfull
vision of those malign Spirits, so now, whether
I go, or stand, or labour, or speake, I shall e-
uer see thee my beloued. And as they, besides
that they appeared to the sight of my mynd,
sometymes did also shew themselves in seue-
rall formes to my corporall eyes; so thou also
wilt not only be present to my mind, but wilt
also shew thy selfe to the eyes of my body;
thereby to make me triumph in ioy and exul-
tation.

L

Our

Our Lord did then aske of her, in what appearance she desired to see him, and she answered; *As thou art one God in three Persons, so I would be glad to see thee in three manners: As thou wast in the tyme, when thou wert in Aegypt, I say in thy infancy; as thou wert when thy Mother lost thee in the Temple; and lastly, as thou wert when thou wert prepared for thy Passion.* She had no sooner spoke these wordes, but this suit of hers was graunted, and Iesus shewed himselfe to her punctually as she desired, in the tyme of his infancy. So as full of ioy, turning her eyes towardes him, she began to speake in this manner; *O heer behould my little one in the age of three or foure yeares; O admirable thing, thou art so very little, and yet thou art God; but thy littlenes makes me know thy greatnes. O greatnes and littlenes of my God. I shall neuer be satisfyed in behoulding thee; O little and great God so beautifull and attractiue.* She then saw the same Iesus in the state of riper childhood, and being then surprized with greater ioy, she sayd; *O behould my spouse, who before shewed himselfe to me so*
very

very little, and now I ſee him in the age of
twelve yeares, with a countenance ſo delight-
full & admirable, wherein there ſhineth ſuch
a graue ſweetnes. O my God ſo louely, & gra-
cious, to ſuch as taſt thee!

After this ſhe went to the Oratory
where proſtrating her ſelfe on earth be-
fore the Altar of the B. Virgin with full
zeale, ſhe prayed that the liuely flames of
diuine loue might dilate themſelues in
the hart of euery Religious in that Mo-
naſtery. And theſe prayers were well
made; for ſhe vnderſtood ſoone after,
that God granted ſingular graces to that
Monastery; ſo ſhe being all comforted
returned ſhortly out of the Rapt. As
ſoone as ſhe had ſtrengthened her ſelfe by
a little food, ſhe was againe abſtracted
from her ſenſes, and ſhe laboured with
much deſire to ſee the great Son of God,
in the third manner, as ſhe had deman-
ded. Her Ieſus then appearing to her in
that forme, and ſhe looking on him with
attentiuie eyes, ſayd; O my Ieſus I will be-
hold thee in this flourishing age of thync,
ſometimes working, ſometimes praiſing thee;
L 2 ſometimes

sometymes labouring for thee; I will see thee
say, in this so beautifull, and gracious age
thyne, when thou dost leaue thy selfe to vs
enduring the most sacred Passion; I will take
extreme delight to behould thee, as now thou
shewest thy selfe, namely sitting upon that
fountaine, where thou wast interrogating and
illuminating. Many other discourses she
had with her beloved Lord, whilest she
saw him in those three aforesayd formes,
besides that in these three dayes of the
Holy Ghost (whereof she consumed the
greatest part in Extasis) there were com-
municated to her many eelestiall secrets,
and she spake so highly of the greatnesse
that are in God, as doth exceed all hu-
mane thought. But I passe on for greater
breuity.

By her Prayers ſhe obteyneth from God, ſpace
of life for the Confefſarius of the
Monastery.

CHAP. 42.

In the yeare 1590. the *Confefſarius* of the
Monastery being grievouſly ſicke, and
neere to death, hauing already beene an-
nealed, this ſervant of God, both with
ſighes and teares, diſpoſed her ſelfe to
pray our Lord ſo earneſtly, that for the
ſpirituall benefit of her Monastery he
would prolonge his life, that the ſayd
Confefſarius being aged of 77. yeares in
ſhort tyme, recouered his forces ſo well,
that he left his bed, and at the ſolemnity
of the *Corpus Domini*, which was at hand
he confeſſed and communicated the Re-
ligious, to their great comfort. And by
his prolonging of his life, came much
ſpirituall profit to the Monastery. To
this miracle all the Religious doe giue
laaine testimony, who yet liue, & were
preſent at the working thereof.

*She seeth the soule of her Mother ascend vp
to beauen; and she also seeth a good Priest
who enioyeth eternall happines.*

C H A P. 43.

IN the Month of September, of the
same yeare 1590. our Lord Iesus was
pleased to refresh his beloued Spoule,
with an extreme consolation, for the a-
gonyes which were so patiently endured
by her in the time of her *Probation*. For
she being in rapt, he shewed her the soule
of her mother, who 15. dayes before was
departed out of this life, and so being
enuiroined by eternall splendours, she
went vp to heauen, accompanied by her
Patron-Saints. There were giuen her
by her Mother three aduices, which by
holy *Obedience* she was enioyned to de-
clare. First that to the vttermost of her
power, she should endeaour to profit in
holy humility. Secondly, that she should
be a true obseruer of *Obedience*: and third-
ly, that in all thinges she should strue to
exercise

exercife Prudence. Hauing given thefe holy counfels, her happy Mother tooke her felfe out of fight, and went to enioy fupreme happynes.

Soone after alfo, ſhe ſaw the ſoule of a venerable Prieſt, who for the loue of God had laboured much in ſpirituall exerciſes; and he went to inhabit his celeftiall Countrey being rich in glory. By theſe meanes, ſhe went ſtill profiting in the holy vertue, and was kindled more and more towards the purchaſe of true felicity.

Of the manner of her life, from the tyme that ſhe entered into her Probation, untill her death.

CHAP. 44.

THIS couragious warriour of Ieſus, being to encounter with diuers tentations, lead a life wholly illuminated by God, and full of mortification and penitance. For in the five yeares of her Probation, ſhe ſuſteyned not her body. other-
Note.
wiſe

wise in effect, then by bread and water. By the space of three yeares, she being admonished by aduice from heauē, went bare footed, and consequently being of delicate complexiō, she could not without extreme paine endure those bitter coldes of winter. So much the more, because for her greater mortification, she imployed her selfe as hath been sayd already, in those painefull exercises, of drawing water, and doing of other inferior things; and neither making any account of the raine or snow, she went vp and down, sometymes in the garden, and sometyms in other places of the Monastery; so that through the most bitter season of the yeare, her flesh would break and open in such sort, as to shed blood in great quantity; and that would make most painefull sores. Therefore out of compassion, the Religious would sometymes swath her legs, but she caring for no such complements, with a cheerefull countenance would say; *Giue me leaue to suffer for my sinnes*. She wore only one Coate, which was old, and patcht, as well

well in the sharp seasons of the yeare, as
at other tymes ; so as now , and then ,
through the extreme cold she trembled
in such sort, as she could hardly speake .
Moreouer the vsuall tyme of feeding or
sleeping, she did ordinarily spend in con-
tinuall prayer , or in excesses of mind .
And yet euen when she would dispose
her selfe to take any rest, she slept in her
cloathes , and almo t euer vpon a hard
sacke of straw , or els vpon the bare
ground : Her sleep was extremly short ;
for that mind , which was accustomed
in those Nocturnal houres to transforme
it selfe often into God , by diuine con-
templation, could hardly induce it selfe
to giue long repose to the body, though
it were much weakned with affliction .
And yet more to exercise her selfe in wat-
ching (not only in the tyme of her *Pro-
lation*, but euen in the whole course of
her life, whilst she had any health) she
obtayned that the Office should be euer
hers, of calling the Religious to *Mattins* .
Many tymes also in the very dead of the
night, she was heard to sigh and weep
bitterly,

bitterly, and sometimes to punish her body with sharp and severe disciplines, but she being assisted by diuine grace found her selfe in the midst of these mortifications to gather strength.

When the five yeares of her *Probation* were ended, she had particuler light from our Lord, how his diuine will was, that she should, according to the custom of the Monastery, returne to the vse of single soaled shooes and slippers, which she did readily fullfill, but as for hole, in her life she neuer put any on againe, except for a time of two yeares, wherein she was still recouering out of a dangerous sicknes. After her *Probation* ended, she began also (being so aduised from aboue) to take vpon Sundayes, not the food of Lent, but such as was common to the Monastery; and on thursdayes to drinke a litle wine, but vpon other dayes she continued to fast with bread and water, for twenty months afterwardes. But her Superiours then seeing that her forscedayly diminished by her leading so rigorous a life, and fearing that so they might

might loose the mirrour of so admirable
an example, they commanded her, by holy
Obedience, that she earnestly should de-
sire grace of our Lord, that she might be
able to liue according to the common
vse. She therefore being vrged by holy
Obedience powred forth feruent prayers
to the Eternall God, and obteyned to
know his diuine will to be this, that she
wholy should resigne her selfe to the *Obe-*
dience of her Superiours. Whereupon they
ordeyned, that she should feed vpon
commō meats, wherein after her manner
she obeyed readily. And verily she was
in this an admirable spectacle to all the
Monastery; for still she fed her selfe most
sparingly, and chose for her food the
meanest & poorest meats, making shew
with a holy kind of craft that she liked
them best.

But she neuer gaue ouer the vse of
cloathing her selfe with one only Coat,
and that the poorest in the Monastery,
except in the two yeares of her great in-
firmity and recouery from the same; nor
did she euer giue ouer to sleep vpon a
hard

hard sacke of straw in the whole tyme of her life . Only when she began to be sick of that disease, which brought her afterwards to her end , she was commaunded by holy *Obedience* to vse a mattresse; and when her sicknes afterwards so farre increased, as that she was tyed to her bed, of her selfe she demanded that her Superiours would permit her to rest vpon a featherbed, and to serue her selfe of linnen sheets; not for the ease of her body (as she priuatly acquainted some of the Religious) but to the end that she might not be accounted singular, but as the rest . And heerein did evidently appeare the diuine prouidence, for that body of hers came by little and little to so extreme extenuation, that without faile she could not haue long edured either vpon a sacke, or yet vpon a mattresse . So as in this manner this good Mother came by so prayse-worthy a life vnto her death, & thereby she beinge top full of merits, and of holy operations passed on as we may piously belecue, to life eternall .

*She recovereth one of the Religious, who was
neere to death, of an incurrable sore, and
freeth another from Leprosy.*

CHAP. 48.

ON the 31. of December 1591. being
rapt in making her prayer, when
she should haue gone to be communica-
ted with the rest, the tyme was past, and
all the Religious were communicated,
without reflecting that she had beene
wanting; a thing that neuer happened
to her before. But our Lord who guides
his seruants with a superiour kind of pro-
vidence, ordeyned that when she retur-
ned from the Rapt she might be commu-
nicated with *Suor Cherubina of Rabatta*, a
Religious woman, who was grievously
sicke of an incurable sore. Vpon this oc-
casion the patient found her selfe even
possessed with a liuely sayth, that she was,
by the others meanes, to receaue her
health, as indeed it proued; for she
was no sooner communicated, but the
Mother

Mother *Suor Maria Maddalena* became abstracted from her senses, and drawing neere to the bed of the sicke person, looking stedfastly vpon her, sayd thus; *Ioyne with me, O my Sister, in the desire of your health.* She hearing these words, who already prepared her selfe towards the last passage, resigned her selfe to the will of God, reposing in him all her confidence. In the meane tyme, the good seruant of

Note.

God, signing the fore of the sicke person thrice with the signe of the Crosse, and making a short prayer by her, went away. An admirable thing it was, how her excessive payns ceased in the instant, and the feuer in great part was diminished; and she found such amendment, as when the Phisitian and Surgeon came, being all astonished at the accident, they affirmed ioyntly that the health of that sicke woman which had beene depaired of, proceeded from no other cause then the power of God, by the merits of his beloued Spouse.

In the same yeare, *Suor Maria Benigna Orlandini* a Religious Profeß, was

in

became in great danger of life by a contagious
awing sickness, which by Phisitians was held a
n, loo eprosy, and it possessing the eares and
s; loy the head, and other parts of her person,
of you did beyond measure afflict her. Being in
ho al so dangerous state she recommended her
he last self often to the prayers of this blessed
will of soule. Whereupon she being one mor-
lence ing rapt in Extrasis (after hauing recea-
nt of ed the B. Sacrament) she went towards
erson the sicke woman; and (hauing taken off
, and the veyles from her head) with her very
nt a tongue she licked the eares, and the head Note.
how of the Patient, in those places where the
tant, poare was greatest. And this she did with
nini- o great charity, that it pleased our Lord
t, as o restore the others health thereby in
me, very short tyme. She is yet aliue, and
ent, clearly testifyeth this miracle.

She foretells many thinges.

CHAP. 31.

IN the same yeare, when the Right Re-
uerend man *Francesco Bennenuti* the
Peniten-

Penitenciero, and a *Chanon* of the Church of Florence, was giuen by the Lord *Carraccioli* Archbishop of Florence to be the Gouernour of that Monastery, this seruant of God vnderstood, that he was to hold the place iust halfe as long as the former *Confessarius* had done, which were 28. yeares. And so it fell out; for hauing exercised that place with great prudēce & charity for the space of 14. yeares, he passed to a better life in the yeare 1605. with great example of good life. And for the much deuotion he had to this Monastery, he desired to be there buried; the rather that he might participate of the seruent prayers of those Mothers.

Within a short tyme after, she foretold, that our Lord had chosen a young Mayd to be a Religious in that Monastery, & that if she hearkned not to the vocation, she would suffer much affliction in the world; and that if her Mother should dissuade her, God would punish her also. It happened that the sayd young Mayd did not accept of her vocation, &

thereby

thereby she liueth in much affliction. But the Mother who discouraged her, was chastized so terribly by God with a Canker, that by little and little it infected her whole body, and she ended her dayes in grieuous torments.

*She desired so much to suffer, that she was contented, not to receaue any spiri-
tuall consolation :*

CHAP. 47.

THE five years of her *Probation* being ended, wherein she had suffered such along and discomfortable combat, she remayned after the manner of a gallant and complete warriour, who beyond measure desiring to come to new proofs of valour, forgetteth all trouble and danger past; & with intrepide mind to giue contentment to his Prince, doth cheerefully offer vpon new enterprises. In the same manner she was so encouraged, & so in longing to suffer (forgetting how much she had formerly endured) as she

Notes.

M

made

made now a kind of agreement with God, that in future tyme she would neuer desire so much as any spirituall consolation. This she sought of our Lord, with such vnusual desire, that he granted her earnest suite; and although he had formerly promised her that for reward of so many agonyes, and for the continuall fight which she had had of Diuells she should be comforted with his diuine presence; yet this was without delight, and only, as she sayd, for strength and comfort of her trauailes past. A plaine signe of this was seene, when shortly after she being rapt into excesse of mind, according to her vsuall manner, and our Lord imparting to her a lively feeling of himselfe, she turned to him saying; *Ab why my God, dost thou breake the promise which thou madest to me, I hauing renounced for loue of thee, all the spirituall delight which I might haue in future tymes.*

She was further so greedy of suffering that she would often say, that she wished not to dye so soone, because in heauen there is no suffering yea so much
she

she was inflamed towards the desire thereof, that praying in some retyred places of the Monastery, she would hold in her hand a great candle, from which the drops of burning waxe might fall, and for the loue of God she would suffer them to pierce her naked armes and legs in such sort, as that afterwards she could hardly go; and this custome she followed both many tymes, and during much tyme. In like manner, when in the bitternes of winter it snowed, she would be going into the garden, & stay there for a good while togeather, without hose, and her feet naked, and vpon her knees would be making prayer to God. And amongst other tymes, it happened once, that she stayed there in a manner one whole day togeather. So as she neither thought, nor exercised her self vpon any other thing, then mortifications & acts of humility, finding euer new inuentions how to suffer; so as the going bare-foot, the feeding alone vpon bread and water, the vse of hire cloaths, and disciplines of iron, were the only thinges,

which her hart (aspiring, and euen panting to suffer for Christ Iesus) would account to be desirable and precious .

She appears in Vision to one of the Religious, curing her of a Fistula . The same woman afterwarde by remayning a while in the bed of Suor Maria Maddalena was cured of a dangerous sickness .

CHAP. 48.

IN the yeare 1592 . *Suor Cherubina of Rabbata* , of whome already we haue made mention, being fallen sicke againe of a *Fistula* in one of her eyes, which tormented her with intollerable paines, & recommending her selfe to the *B. Virgin* (that patiently she might be able to endure them) one night she found her selfe to be taken by the face, and she saw *Suor Maria Maddalena* with a princely aspect, and how with her eyes fixed on heauen she inuoked the most Holy *Virgin* and her Patron-Saints , that they would pray the eternall Father for the recovery

recovery of the sicke woman. She found afterwards, that the seruant of God appeared to her, and that her eye was open where the hurt had beene, which continually for the space of six dayes had byn shut. With that, she was in such vnseparable paine, that instantly she fainted, but soone after recovering her selfe, she found that she was intierly and miraculously free.

The morning after, relating this whole story to the holy Mother, and asking her whether or no she had been with her the night before, she answered that corporally she had not beene there, but that indeed betweene five and six houres of the night, she had earnestly recommended her recovery to our Lord. So as she knew, that by these prayers, she recovered her health, she being cured at the selfe same houre. Note.

There passed not much tyme, when the sayd Religious fell yet sicke againe, and was brought to such termes, that she receaied the *Extreme Vnction*, expecting euery houre when she was to dye.

dye. In the meane tyme it seemed to her, that these wordes were spoken in her mind; *If thou wilt be whole, go into the Bed of Suor Maria Maddalen.* So as conferring about this inspiration with the Ghostly Father (who was that Reuered man *Francesco Benvenuto*) with his leave she was borne by the arms of others into the bed of the good Mother. A great wonder was seene thereby, for she had scarce remayned there a quarter of an houre, when she found her selfe at an instant wholly freed from her sicknes, and of her selfe she arose out of the bed, giuing thanks to God, who vouchsafed to graunt her so many fauours, by the merits of his beloued Spouse. And this accident so fallen out, many of the Religious who yet liue do affirme vpon their oaths

*She hath a Vision of a yong Mayd, who
was to become Religious.*

CHAP. 49.

IN the same yeare of 1592. she saw once
in a Rapt. a pure doue like that which
went out of the *Arke of Noah*, & sought
a resting place. This she vnderstood to
be a certeine young mayd, who was
much inflamed with the desire of being
Religious; but as for the place she was
indifferent. Now she, being by the di-
uine prouidence vpon her way, euen at
that tyme, to come to this Monastery,
to see if the Rules and Orders thereof
could please her, she was hardly entred,
whē *Suor Maria Maddalena*, being rapt in
Extasis, knew that to be the *Doue* which
went flying about to seek a place of rest,
She saw also the good *Angell* of that Soule,
who held a ladder in his hand, but did
not apply it determinately to any one
place, by reason of the vncertainty,
wherein the young mayd remayned; &

soone after, she heard our Lord say these words to the *Angel*; *Faſten heer that ladder for to this place haue I choſen her.* Whereupon the good Mother (turning towards the ſame young mayd, who at that very inſtant came where ſhe was) ſayd thus; *The ladder is faſtned heere, which muſt carry you vp into heauen; conſider it well, and faile not to become Religious in this Monastery, if you will accompliſh the will of God.*

She afterwards going forth of the Monastery, was ſo diuerted by her Parents & friends, that being one euening in her chamber alone, ſhe reſolved to go to her Father, and readily yeld her ſelfe to his direction. And verily it was a wonderful thing, that being euen going out of her Chamber, ſhe found her ſelfe to be held ſo faſt, that ſhe was not able to ſtir any further; and although ſhe much endeauoured to go forth, ſhe was not poſſibly able to effect it. In the end reflecting vpon the temptation, ſhe changed her purpoſe, and remayned Superiour in that conſiſt of the Diuell, by meanes of the prayers of *Suor Maria Madda'ena*

who

who at the selfe same tyme seeing in
Rape that the soule of that creature (still
 in the forme of a Doue) was striving to
 get out of her hands, she begged of God
 both with sighes & teares, that he would
 preferue her. But the Religious being de-
 sirous to satisfy themselues of the truth
 heereof, the very next day sent to speak
 with the young mayd, and asking what
 had passed with her in the night before,
 she related the whole story to them, and
 in all the parts thereof it was agreeable to
 that which *Suor Maria Maddalena* had
 scene at the selfe same tyme.

*Of the zeale which she had towards the
 saving of Soules.*

CHAP. 50.

THIS singular spirit had such an ar-
 dent charity towards the good of
 soules, that it exceeded all humane con-
 ceit. Our Lord had once shewed her a
 soule adorned with his grace, wherewith
 she was so strocken in loue, that from

thenceforth she did euen melt with the desire she had of reducing soules to God, and she ardently prayed him, that he would graunt her many Soules, and in the feruour of her spirit she would say;
O that it were lawfull for me to go into the Indies, or amongst the Turkes, I would take those litle children, and with so great affection teach them all that belongeth to our holy Religion, that whatsoeuer payns I might endure should be of much comfort to me. But because she could not performe this, she would often take occasiō to speake with some of the simpler sort of the Religious and be euer instructing them about heavenly thinges; and about the perfection of a Religious life, and so great delight she tooke heerin, that for this she would forget both her food and her rest. Moreover to the end that God might be pleased for her sake to draw sinnefull soules vnto himselfe, she would in the horreur of the night rake seueredisciplines, and imprison her flesh within piercing haire cloaths. Sometimes in the most secret places of the couēt she would pray most ardently,

Note .

idently, sometymes she would exhibite
certaine acts of humiliry to his diuine
Maieſty, whereby he might be pleaſed,
with the lightning of his loue, to pierce
the ſtony hart of ſinners, reducing them
at laſt to Pennance.

But eſpecially in the tyme of *Shro-*
vetide, when the diuine goodnes is moſt
offended, ſhe would redouble thoſe holy
exerciſes, conſuming ſometymes the
whole nights in prayer, and continuall
lamentation, oftentimes ſhe was heard
to ſay theſe wordes, *I beſeech thee, O my*
Jeſus, that thou wilt grant me ſo many ſoules,
as I am to moue paces in this day. Sometimes
being ſet on fire by this flame of Chari-
ty, ſhe would leaue the Exerciſe where-
in ſhe was, & caſting her ſelfe vpon her
knees, would with ſighes and tears deſire
of Ieſus Chriſt, that ſinners might be
conuerted to him. At other tymes ſhe
would take a *Crucifixe* into her hand and
after (hauing wholly offered her ſelfe to
God) ſhe would diſcharge her ſelfe fur-
ther in theſe wordes; *Thou, O Lord, waſt*
pleaſed to dye vpon the Croſſe, and to beſlow
all

all thy blond upon sinners: and I also, O Lord
 would be glad to giue my blond and be deprived
 of life that they might be conuerted. By this
 meanes she gaue desires to the Religious
 of induring any payne for the reduction
 of soules to God. And because Iesus had
 shewed sometymes to her in *Rapt*, how
 hideously deformed a Soule is which li-
 ueth in darknes of sinne, she would say
 sometymes that she saw no difference in
 the vglines thereof, from that of the in-
 fernall spirits. She sayd she would wil-
 lingly be deprived of al the extraordina-
 ry gifts which she had receaued of God,
 that they might be granted to her neigh-
 bours, & that for her part, it would suf-
 fice, if she might keep her good desire of
 being able to loue and serue his diuine
 Maiesty. For this cause she would also
 deprive her selfe sometimes of her deere
 discourses with God, that she might be a
 help to her Sisters; for as she often sayd,
 she made greater account of being able
 to assist others, then of all the excesses of
 mind, that she might haue. For in these
 excesses, sayd she, I am holpen by God,

Note.

but

at by assisting my neighbour I helpe
 God. Besides she considered so earnestly
 By the Creatures in their spirituall part, that
 she named them not otherwise, then by
 the name of soules, not regarding any
 thing in them, but the participation
 which they haue with God, in being cre-
 ated after his image.

she obtained of God by her prayers the con-
 uersion of many sinnefull soules.

CHAP. 51.

BUT greater signes of her zeale to-
 wards the saluation of others, were
 then seene, when being in prayer, she
 was kindled with such desires as made
 her say once; *I find that now the world is*
growne to be in worse state then euer; for now
there is no more to be found any Charity; I
haue enuy against the Birds of the aire, who
can flye up and downe where they will, and
make euery body heare their sweet notes; &
they can euerywhere renew their delightfull
musicke, without euer resting. O thou Word,
 so

so would I be able to do; I would flye through
out the world, and make my selfe to be heard
by euery one, that so I might imprint this love
and this delight, in the hearts of thy crea-
tures.

After this she shewed by her words
that she saw a Priest farre of from the
way of God. Whereupon she gaue her selfe
to pray vnto the diuin Maiesty with such
feruour of spirit, with words so affectu-
ous, and with such aboundance of teares
for the reduction of that person, that she
obteyned to see him in good estate. Be-
ing for this reason growne as cherefull
as may be imagined, she brake forth into
this speech; *At last, O Word, my prayers
haue obteyned their end.* Yet did not this
qualify the burning fire of her great cha-
rity, but did rather kindle it so much the
more; for not content with this, she be-
gan to pray our Lord for the conuersion
of other Priests, whome she saw defiled
with diuers finnes, and this she vrged by
so deuout reasons, as seemed after a sort
euen to conuince and oblige Almighty
God to infuse diuine grace into those
sinnefull

innfull ſoules, whereby they might be
illuminated, for they ſtill remayned in
the darcknes of ſinne.

Sometymes ſhe would ſay; *Thou
reſt, O Lord, the need which there is of theſe
ſoules; for if they who are the light of the
world remaine in darknes, how much more
ſhall other creatures remaine there? And if
they who are the ſalt of the earth be unſauou-
red, and inſipide, how ſhall they be able to ſea-
ſon others? O my Ieſus, and how ſhall they be
able to lead others on in the way to thee, if
themſelues go on in that way which is con-
trary to thee? She offered her ſelfe after-
wards to our Lord, to indure all the pe-
nalties which theſe ſoules deſerued, ſo
that he would deliuer them from com-
mitting of ſinne. And ſhe would ſay with
admirable zeale; *Inſuſe, O my Ieſus, inſuſe
thy blond into them, and for my part if I
might indure all the paynes of Purgatory ſo as
that ſhall they might be ſaued, I ſhould be con-
tent. Lay puniſhment I beſeech thee upon me,
and giue me payne interior and exterior, as
thou ſhalt beſt pleaſe thee. For I cannot endure,
that there ſhould be ſo great ignorance where
there**

there is so great aboundance . O miserable and wretched creature that I am, why am I not able to take upon me, and to beare all payne ? Punish thou upon me, O Word, their so great ingratitude, so great blindness and ignorance.

At last, finding that she had obtained the conuersion of those sinners, she sayd with excesse of ioy; Then let them returne vnto thee, like so many wandring sheep, for all the happy soules of heauen are expecting their approach with ioy. With these feruours of Charity, she endlessly prayed the diuine Maiesty for the saluation of others, & reaped the desired fruit of her labours; for she often saw how these soules being illuminated by God with his diuine grace, did returne to him with repentant harts, by the meanes of her prayers.

*Of the Charity which she used towards
her Neighbours.*

CHAP. 52.

AS her zeale was such towards the
saluation of others soules, so her
Charity was no lesse which she employed
towards them in all their other necessi-
ties, whether they were spiritual or cor-
porall. She euer aspired earnestly to be
labouring about them; and then did she
giue particuler demonstration thereof,
when any one was sicke in the Monaste-
ry. So as she would be often saying to
the *Infirmarian*; *That she had nothing to do,*
that she had no disposition to pray, nor could
keep her mind rettyred inwardly vpon God;
and she would secretly inferre by these
words, that they might giue her much
contentment, if they would serue them-
selues of her in the gouernement of such
as were sicke. Whensoever she was sa-
tisfied in this holy desire of hers, she
would vse supreme diligence about them
N and

Note.

and when at any tyme the sicknes grew great, the good Mother would sometimes by holding them vp in her armes, and sometimes feeding them, performe all the good offices which are imaginable. Among many others this one deserues to be remembred.

There was a lay Sister, who had long been sicke, and hauing a veyne broken in her breast, was afflicted with much infirmity, and grieve. *Suor Maria Maddalena* hauing obserued this, tooke her into her care, and continuing so about a yeare, the sayd Sister dyed. In that last passage it cannot be exprest what paines she tooke, for she watched with her ten nights, without taking in effect any rest at all.

It happened not long after, that another lay Sister fell sicke of an incurable soare; and it was offensive in saour beyond measure. *Suor Maria Maddalena* desired to haue the charge of attending her; and when she had obteyned it, she would needs with her own hands dresse the soare, and when there grew any ver-

mine,

mine, as sometymes there did, she vsed al
diligence in remouing it, and sometimes
would apply her mouth vnto it, as if she
were tasting of some curious and delici-
ous liquor. She sayled not also with deer
wordes to exhort the sicke person to en-
dure all with patience; assuring her that
in heauen she should find a most liberall
remuneration. When these two were
passed in their seuerall tymes to a better
life, she performed to their bodyes all the
accustomed duties before they were bu-
ryed, and to that she added continuall
prayers, for their soules, and by night
without taking in a manner any rest, she
exhibited her feruent desires to God, that
they might hasten to the fruition of eter-
nall glory. And she procured with great
diligence, that all the Religious would
multiply their prayers, & she offered her
selfe willingly to receaue the punishment
of their faults; and she prayed to God
earnestly, that she might doe so, wh^o
graunting her request made her very of-
ten feeble grievous paines for many dayes
together; by meanes whereof, they bo-

ing endured by her with singular patience, he shewed her those soules, when they went towards the enioying of eternall happynes.

She seeth the soules of two sinners condemned to Hell at their death.

CHAP. 53.

ON the 22. of Decem̄ber in the year 1594. being in excesse of mind, she saw the soule of a sinner, who at that instant departed out of this life, and was condemned to those euerlasting paynes. She vnderstood afterwardes, how that wretched man besides that he had lead a most wicked life, was particularly sentenced to those endled flames, for not hauing in account the spirituall treasures of the Church, but despising both *Indulgences*, and all other graces, which she tenderly powreth vpon her faythfull children. About the same tyme, she saw in like manner another soule shut vp on all sides into vnquenchable fire, and condemned

demned by the Iustice of God, to the
torments of Hell. Whereupon she grew
to be of an afflicted countenance & pale
beyond all imagination; and with tears
and sighes turning her selfe to the soule,
she sayd; *Thou art now become a firebrand of
hell; and soone are thy pleasures and pastimes
converted into bitter and eternall paynes:* and
then looking vp to heauen, she sayd, *O
eternall God, the men of this world do not
consider and penetrate these thinges.* But v-
pon this occasion so great was the grieve
& affliction of her hart, that she wanted
little of frowning by it. And these visi-
ons (as she related afterwards by her v-
suall *Obedience*) were shewed her by God,
to the end, that both her selfe and the o-
ther Religious of that Monastery, should
inflame themselues more vehemently to-
wards the zeale of the saluation of soules
offering vp for them both prayers, and
pennances, to the diuine Iustice.

She was chosen Mistresse of the yong Religious, whome she did admirably help forward in the way of spirit.

CHAP. 54.

IN the yeare 1595. she was by common consent of all the Religious, elected Mistresse of the *yong Religious*. It would be heard to deliuer fully, with how much zeale she addressed them towards Religious perfection, and by the vertue which shined in her, they went forwards with great facility towards the procuring of euangelicall perfection. In this gouernement of hers, she euer prescribed seasonable remedyes, and gaue wise counsailes, according to the need of euery one it being graunted her by God to discern the most secret thoughts of the mind. This was evidently seene, when once she sayd to one of them; *If you be silent with your mouth, be you also silent with your hart; And, That which you are about to tell me, keep in silence.* And to another who

came

came to her, for leaue to performe cer-
 Rebe taine exercifes for a humane respect, ſhe
 ſayd preuenting the others words; *When
 you come to aſke leaue to do theſe things, you
 ſhould come with purity of intention and fer-
 our of deſire; for our Lord eſteemeth not ſuch
 ſacrifices as you are about to make, but regards
 the intention wherewith they are offered,*

She procured alſo with great dili-
 gence, to eſtabliſh her ſpirituall daugh-
 ters in true vertue, and particularly in
 mortification of themſelues. So as when
 they went from prayer or other exerciſes
 of deuotion, ſhe would louingly call the
 to her, & ſweetly admoniſh them of their
 defects. But as for them whome ſhe had
 obſerued to haue receaued ſpirituall com-
 fort in ſome good action, ſuch ſhe would
 mortify, and ſay; *That there was no ſolid
 vertue in them, ſince they were impatient v-
 pon every triſle.* So as ſometymes, one of
 them who knew not wel what belonged
 to a ſpirituall life, would be troubled at
 her words, but then ſhe would louingly
 admoniſh her, and ſay; *You muſt know my
 child, that whē you come from making prayer*

you must be ready to receaue disgusts and reprehensions, whether rightfully or wrongfully, and you are to be so firme, and so established in Almighty God, that nothing may be able to disturbe your Peace of mind; and let this be the fruit, and the comfort you seeke to find in holy Prayer, thereby to trye them, & to make them know that they were not to rest vpon any sensible, though spirituall delight. When they came from prayer, some one she would reprehend, another whome she found to be of a more ardent nature, she would otherwise mortify, as by making her take a discipline in the presence of some others, and the like, to the end that in the ground of humility they might lay sound foundations of a spirituall life. Of them whom she found addicted much to prayer, she would often send some one to sleep, another to do that which she knew to be most contrary to her inclination, that so they might learne to ouercome their will, & become subiect to the hand of others. She endeaououred with great care, that they might know the account wherein they

ought

Note.

ought to hold the three vowes, by which Religious persons were tyed to God, in that holy state. She euer exhorted them to holy Obedience, saying; *That they must obey with a cheerfull countenance, and a plain hart, since they do it not to any vile creature, but to the Almighty God himselſe . Nor is the will giuen away to creatures, but to Ieſus Chriſt: and if you feele (ſayd ſhe) any repugnance in ouercoming your will, you ſhew but little loue to your God, ſince in a thing whereby you may highly honour him, as you may euer do by denying of your ſelues for loue of him, you will not endeauour it . Be ſorry (would ſhe ſay afterwardeſ) to haue ſpent any day wherein you haue not mortified your ſelues .*

Note.

And in this ſort ſhe weakned their naturall ill inclinations, & with ſo great ſuauity of ſpeech, inclined them to doe that which was repugnant to their owne will, that all the difficulty which they found therein, did ſerue but to bring comfort to their harts . Beſides, ſhe would kindle them with ſo liuely words, to the obſeruaunce of *Pouerty*, and the diſpro-

priating themselves of any, though 'never
 so little things that it cannot be exprest.
 She would often vse these words of that
 Saint; *That whatsoever was wanting to a
 Religious person in this life, should be rendred
 with great usury in the next*. She imposed
 vpon the, that euery month they should
 of set purpose examine themselves, to see
 if they had any thing at al, to which they
 carryed too much affection, and finding
 that they had any, she wisht them to de-
 priue themselves thereof, for the loue of
 God. And so one of them hauing once
 brought to her a paire of beads, which
 she did extraordinarily like, the good
 Mistres tooke them from her, and after a
 long tyme restored them to her againe,
 vpon condition that euery euening she
 would bring them to her, and she con-
 tinued the custome of carrying them so
 long, that she learnt at last to keep things
 without propriety, and as only lent by
 the *Religion*. She obserued also that ano-
 ther carryed a particuler affection to her
 booke, wherein she had set downe some
 spirituall remembrances, and to make
 her

er pure in the sight of God, she bad her
cast it into the fire.

Sometymes she made them change
cloaths with one another, to exercise
them the more in mortification. And
know (sayd she) O my children, that you cā-
not live long in Euangelicall perfection, if first
a thousand tymes in a day, you do not dye to
your owne commodities. For the exercise of
the soule in this life, consisteth in louing, and
hating; To loue our God as much as is possible,
and to hate our selves as much as we can, and
in this consisteth all perfection. She tooke
care that they should vse all diligence, in
keeping the interiour part well guarded.
She would haue them most zealous of the
diuine seruice. She often called vpon the
to present God vnto their eyes in all
their actions. So did she study in like
manner to kindle in them, that vehemēt
desire which her selfe had, of the saluati-
on of others, and she would often say;
You must know that we ought much to humble
our selves, since peradventure by our negli-
gence many soules are gone into hell, which it
may be would haue enjoyed eternall happynes
if

Note.

Note.

if we had been feruent in offering vp the blood of Iesus for them.

She would enioyne them, who were vnder her charge, that when any one of them had spoken with little charity of her companion, she should not that euening presume to enter into the *Oratory*, but remaine at the doore, till either she her selfe had giuen her some other pennance, or otherwise had giuen her leaue to enter. This pennance was ordinarily, that being prostrated vpon earth, she should suffer the rest of the Sisters to set their feet vpon her mouth. She would then admonish, that when one of them would speake of the other, she was first to consider that such a one was the *Spouse of the Word*, the *Temple of the Holy Ghost*, and *Sister to the Angells*, & then let her speake with that reuerence which belongeth to such a one. She had particular desire, that when the Order did graunt a Recreation, her spirituall children should take it cheerfully, yea she procured as much as possibly she could, that at such tymes, they should not haue any

Note.

any manner of disgust, whereby afterwards they might be the more inflamed towards the purchase of vertue. With these profitable and laudable directions, she went through her office, in such sort, that she was accounted by all the Religious, to be the very rule it selfe of living well.

of the zeale, which she had to Gods honour, and the hatred which she bare to sinne.

C H A P. 55.

TH E Zeale which she had of Gods honour was so ardent, That (as she often sayd) she would be glad to give her life for it a thousand tymes in a day. And she would often affirme with teares, To me it seemeth a strang thing, and for my part I cannot comprehend it, how there should be so few soules in the world, which hold the honour of God in the true account of greatnes, that it deserves. But especially, considering how little diligence there is vled in frequenting the B. Sacrament of the Altar, she would

Note.

would be so opprest with sorrow and paine, as if with a sharp knife she had beene strooken to the hart; & she would often say; *Well, I am sure that one Communion made with true spirit and feeling, is so procure, that a soule may come to great perfection of life.* At other tymes, being full of these celestial thoughts, she called for one of the Religious to her, & sayd thus with sighes and teares; *Let vs pray unto our Lord, O my Sister, that he will graunt vs light, and that we may not be so frozen-cold in his seruice, and especially in frequenting that food of life, which since it is all fire, and lone, O let vs euen now constreyne Iesus, by our prayers, to graunt vs euer in this place, a Pastour who may be zealous of Gods honour, and who may haue such light, as wherewithal to admit vs worthily to this celestiall table.*

She had moreouer a most feruent zeale in saying the *Diuine office*; & when she went towards the *Quire*, she felt such ioy of hart, that she seemed as one invited to a sumptuous banquet. She endeauoured alwayes that those diuine *Laudes* should be sayd deuoutly, and when she heard

heard any of the Religious make a little more then ordinary hast, she suffered much affliction thereby; and she would often say to them, that she had not the hart to post ouer the *Diuine Laudes* like to the other externall exercises of the Monastery. Offences made against God did so displease her, and caused in her such grief, that hearing sometymes but these wordes *Mortall Sinne*, she could hardly conteyne her self, through the vehemency of her affliction from crying out with loud voyce, giuing an euident signe of the offence which in her hart she felt. Being able as she was, to penetrate the deformity of sinne, euen to the quicke, so much she abhorred it, and such horrow she had thereat, that to her it would seem impossible, to find a Christian so wicked as deliberately to offend God. And 15. dayes before she departed this life; I goe (sayd she) *out of the world with this incapacity, aboue all the rest, that I cannot deuise how to vnderstand, by what means a creature can be induced to consent, and resolute to commit a mortall sinne, against the Creatour.*

Whereby

Note,

Whereby it may be well seene how much she was illuminated by God, who had made her so zealous of his honour.

Of her great Humility.

CHAP. 56.

THIS servant of God was moreover a bright example of perfect humility; and she euer had her selfe in so base conceit, that she thought her selfe good for nothing; and would often say, that therefore it seemed to her that her Superior should speake to her in this sort, *Get you out of this holy place, for you are not worthy to remayne in the company of the Spouses of Christ.* Therefore would she be turning towards the Priorresse with such trembling, as if she had committed some grievous fault. Sometyms she would cast her self vpon her knees, at the feet of her Sisters, & beseech them that they would let her know her faults. But then was her conceit of her selfe more base, when she was to receaue the B. Sacrament of

Altar

Alas; for in that act she would doubt;
least the Diuine iustice might make the
earth open to swallow her vp; and (bit-
terly weeping) she would often say; I
most vile creature, full of sinnes, do presume
to receaue the King of glory, and in this fear
she would say further (casting her eyes to
heauen) *O my Lord assist me, and haue mercy*
on me. Then would she intreat the Re-
ligious, with great affection to pray to
God for her, that his Iustice might not
cast her headlong into hell. It was also
necessary sometyms, for her Ghostly Fa-
ther with words of cōfort to encourage
her, that she should confide in the diuine
Mercy.

Now the account that she made of
the vertue of the other Religious was so
great, that she would kisse the ground
where they had gone; and she accounted
her selfe to haue obteyned of God a space
of doing Pennance, by meanes of their
prayers; and she endeaoured to help
them in al the exercises which they were
to performe, how vile so euer, in reward
she sayd, of so great a benefit. When
O she

she was Superiour to others, she would be euer humbling her selfe to one of her subiects; and then in vertue of holy Obedience, would command her to impose vpon her some rigorous pennance, of what kind she would; and oftentimes made some one of them to giue her a discipline; commanding her to make no body acquainted with it; and so by these acts of great humility, those Sisters would remayne astonished & confounded. She would also appoint, that in the euening they should tell her of any defect committed by her in that day; and then she would beg a pennance of them.

It happened once, when she was Mistresse of the *Novices*, that a deuout yong mayd tooke the holy Habit. And within few dayes after, she called her to her, and did communicate some of the temptations that troubled her, with so great humility, and so many teares, as if they had beene so many sinnes committed by her; and she sayd; *My child I tell*

Note. *you this, to the end, that you may know what kind a woman you haue to your Mistresse;*

For Lord had not called her to a Religious
 state, she would either haue beene shut vp into
 some perpetuall prison, or els haue ended her
 dayes no otherwise, then by the handes of pu-
 blique Iustice. The she added; Pray you vnto
 God for me, that he may haue mercy on me, and
 that in the end I may be saued. She would
 by all wayes, euen to her death, haue one of
 the Religious expressly deputed to accuse
 her of her defects, thereby to humble her
 much the more in the sight fo God; &
 on the other side, she kept her vertues as
 secret as was possible, and felt great affli-
 ction when by any meanes they were
 made knowne. Neuer would she excuse
 her selfe of any errour. When any one
 would recommend some sinner to her
 prayers, she was wont to say with humi-
 lity; If God should withdraw his hand from
 me, there were not a sinne so odious and so e-
 normous which I should not commit.

When she heard of the grieuous sins
 of men, she would examine her owne de-
 fects, though they were neuer so small;
 and then make a comparison betweene
 the two, esteeming hers to be much grea-
 ter,

ter, through the continuall grace which she receaved from God. Therefore would she retyre into the most hidden places of the Monastery, & there with bitter tears and seuerer disciplines afflict herselfe.

Being asked vpon a tyme in discreet manner by one of the Religious, if so many graces as she had receaved from God had neuer giuen her occasion of taking pleasure in her selfe; *Do you not know (say she) that none are so take the glory of the which is none of their owne: how then can I take pleasure in my selfe for the fauours granted me by God, they being all of God? And with these holy cogitations she grew greatly in humility.*

How in a Rapt she wrought with the needle and made pictures, and other things without the help of any light.

C H A P. 57.

SO great was the vnion which this deuout Mother had with Iesus, that when she was doing the ordinary exercises

which the Monastery, it happened very often
 would that she was abstracted from her senses;
 es of and fastning her eyes vpon heauen, her
 tear face would remaine extraticall; so as whe
 fe. ne sowed, or was cutting of gould, or
 Cree making in paper any Images of deuotiō
 o ma by hauing her mind so accustomed to
 God those diuine contemplations) she would
 king remaine in *Rapt*, euen when she was per-
 (say forming the thinges aforesayd; and yet
 sh withall she would proceed in sowing, &
 can cutting, and painting, & so would con-
 vyas nue very many houres togeather. Where-
 And pon the Religious seeing these strang
 greu enis made often triall, whether she
 ede rned her selfe of her owne sight or no;
 sh and sometymes they shut the windowes,
 and at other tymes they bound her eyes
 out with a cloath. But she being trans-
 formed in God, proceeded to sow and to
 make most rare workes, and almost all
 they which she wrought were made in
 apt. And they were 3. Rochets which
 so curious, as whosoever sees them
 ay wonder at them. In like manner
 she make many deuout Images, and

These
 rochets
 and pi-
 ctures
 many of
 our Na-
 tion
 haue
 scene.

cut gold without imploying any sight
all thereunto.

And it happened once, whilest she
exercised her selfe in the cōmon labour
of the Monastery, that she was making
the bread of the community; and when
her hands were all full of past, she heard
the signe giuen of going to receaue the
holy Communion. Heereby she was
raysed into *Extasis*, and being inflamed
with a desire to vnite her selfe to God in
the B. Sacrament, instantly (as she was
with her sleeues thrust vp towardes the
elbow) and with her hands full of past
she presents her selfe at the place, to re-
ceaeue that diuine food, with the rest of
the Religious, without euer obseruing
that her handes had beene imployed in
that busines.

In like manner it happened to her
(although she was then in the Refectory
with the other Religious) to take her
food; that she hearing the signe giuen of
going to the *Confessarius*, being alienated
from her senses, ran euen with the fork
in her hand, & the meate vpon it, which

ght d she was to take; without euer reflecting
 thereupon, and yet dispatched with the
 est she *Confessarius* that which she desired. All
 about the Religious were filled thereby with a-
 making amazement, and all they who were then
 when present, and do yet liue affirme all these
 heard things vpon their oath.

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*Of the great purity of her Intention
 and Mind.*

C H A P. 58.

H Ovv great the purity of her mind
 was, most euident signs were giuen
 throughout the whole course of her life;
 for she neuer desired any thing more,
 then to make her selfe gratefull to God
 by this vertue.

And when any occasion was offe-
 red, she inflamed the Religious by liuely
 speech to the purchase of this heavenly
 Jewell, and she sayd; *That they were to res-*
pect it in all occasions for it had power to make
our very defects become vertues acceptable in
the eyes of God, and she would thus ex-
 presse

Note.

presse her selfe; O Purity how great wonders wilt thou discover to vs in the other life, which are wholly unknowne to creatures; but yet not to such as seeke thee. For then will there be found persons, who were much esteemed of, to haue beene yet so much inferiour in this world to many others, as to haue compared them together, would haue giuen occasion for men to laugh at them; but because they were rich with this precious treasure, and those others poore, our Lord will exalt these, and abase those.

O admirable
Spirit

Often she vsed to say with abundance of sighes and teares; According to the weight of our Purity, our Lord will reward vs in the next life. And for the great estimation wherein she had this vertue, she affirmed many tymes; If I thought that with the saying of one word, for any other end, then for the loue of God (although it were without offence of him) I might become an ardent Seraphim, I would neuer say it. It happened at any tyme, that she had begun any action for humane respects, she would instantly giue it ouer vnperfect, nor would she euer haue accomplished it.

till first she had reduced it to a pure and perfect end. And sometyes she wondered, that there could be a gesture, a motion, a stirring of an eye, of such soules as are consecrated to God, which is not ordeyned to that high & diuine Purity. Againe being with her sisters, she would say; *We sayle of working with Parity, because we want the loue of God.* And once being demanded by one of her Sisters, how she might do to get that vertue; *If in all things,* answered she, *you will endeavour not to execute your owne will, but rather choose the way of suffering then enioying, you will find in the end that you haue wrought purely, because indeed therein we haue no interest of our owne, therfore the way of suffering is a safe way, and very deere to his diuine Maiesky.* Many other noble aduices did she giue vnto her sisters concerning this vertue, whereby much more she manifested her owne mind to be most pure.

Note.

O;

she

She was euer desirous to accomplish the will of God, and whilest she heard speach thereof, was often abstracted from her senses.

CHAP. 59.

SHE had euer a meruailous desire to performe the will of God. And the first grace which she demanded of our Lord most instantly, was, as her selfe confessed, *To haue punctually fullfilled the diuine will, whē she should be come to the last point of her life.* And casting her eyes often vp to heauen, she sayd these wordes; *O my Lord, thou well knowest that euen from my infancy I haue desired to please thee; and if now I thought thy will were that I should suffer eternally in hell, I would of my selfe precipitate my selfe into those flames to accomplish thy diuine will.* Sometyms being in speach with her Sisters, she would say, *That she thought there was not in the world, so grieuous an aduersity or tribulation, which she could not cheerefully endure with the only perswading her selfe that it was the Will of God.* And lo
very

very often she would repeat this speech;
Do you not find, what sweetnes this very na-
ked word conueyneth in it selfe, *Will of God?*
She would haue esteemed it a notable de-
fect in her selfe, if either for her selfe or
for others, she had demaunded of our
Lord any fauour, with greater instance,
then of simple prayers. She was wont to
say, to this purpose; *I take joy, yea I take
glory, to do the Will of God, and not that he
should do myne; and therefore I am more bound
to God, when he heares me not, then when he
hears me.*

To this vertue she exhorted others
also, for if you desire (sayd she) to arriue in
short tyme to great perfection, you must pro-
cure to do all your actions in accomplishment
of the will of his diuine Maiesty; for this holy
intention hath power to sanctify your workes.
Being surprized with paynes, she would
often say; *O my sisters, how much shall we
loose, because we vnderstand not this kind of
trafficke with Almighty God.* Such a wil-
lingnes she had to performe the *Will of
God*, that only with hearing it mentio-
ned, she was sometimes rapt in *Extasis*.
And

And once it happened, that hearing one of her Sisters say, how another of them had a very ardent desire to execute the *Will of God*; *She hath reason* (sayd she presently) *for to do the Will of God is a most amiable thing*. With these wordes she was sweetly alienated from her senses, and went vp and downe the Conuent, inuiting the *Religious* that they shold say with her, *That the will of God is most amiable*. But this falling out to be at a time, when they went to rest, she obeyned, that all of them coming out of the dormitory, and going into the Chappell of the B. *Virgin* with her might confirme, *that the Will of God was a most amiable thing, and they all protested that intierely they would accomplish it*; for which cause she retyred her selfe enery month into some hidden place, & punctually cōsidered if she had obserued the *twenty Rules* which were prescribed to her by God, as hath been sayd. In this action she spent a whole day, and at the end thereof, she did beate her selfe grievously for the space of a whole houre, with a discipline of iron, because it seemed

Note.

med vnto her, that she had vsed negligence in performing the *Will of God*.

Of the seruient zeale she had towards Religious obseruance.

CHAP. 60.

SHE bare not lesse affection towards the obseruance of her *Rules*; & therefore when she saw them neglected, euen in the least thing, she presently made it knowne to the Superiours, without all humane respects; & earnestly prayed the more venerable mothers of the Monastery, that they would haue vigilant care ouer all the *Rules of holy Religion*; For (sayd she) by neglecting the least point of the holy *Rules*, not only the order of Religion is offended, but euen the apple of the eye of God; this being the house of our Lord, and beloued deere-ly by him. Besides, she sayd of the holy *Rule*, That she had rather suffer any torments, then see the least ordinatio thereof neglected. This she shewed by the effects; for when there was any busines of the Monastery to be done

done (though neuer so meane) this zealous Mother would wake sometymes at midnight, in the performance of it, to the end, that the other Religious to whom they had been committed, might comply the better with the other Ruls of the house . Therefore being demanded sometymes, why she laboured so hard, she would answer, *That she did it, to prevent tyme, and that so the Rules of that holy house might not be offended* . And she continued in that kind of labour throughout the whole course of her life, and especially (through her great humility) when in office she was Superiour to others.

Amongst the rest of the Rules, she did exceedingly prize that of holy Silence; and she would often say, *how that a Religious soule could neuer take gust in heavenly shinges, which delighted not in sweet silence; but that euer it would be much afflicted and troubled, because by not refrayning of the tongue, many sinnes would be committed*. For this cause, she wished with great affectio that the state of Religion were reduced to that perfection of life, wherein it was
first

first planted by the Saints. And being amongst the Religious, she was wont to say: If we could penetrate to the quicke this Note: dignity of our soules, through the intrinsecall union which they haue made with Almighty God, by meanes of the three solemne vowes, in such sort, as a simple countrey-mayd, being assumed to royall estate by some potent King, should be offended when she were put in mind of her former condition; so would we also haue in extreme contempt, to suffer that our thoughts should cast themselves away upon the consideration of humane thinges; and knowing that we are made spouses of the King of all, who will enable vs to satisfy our desires to the full, and that with thinges not corruptible & terrene, but eternall; we would raise our selues vp with a holy kind of pride, to the contemplation of those eternall riches of the kingdome of heauen. Therefore we doe much wrong to this soule of ours, to hold it imployed upon thinges so base, it being able to mount with thought to the celestiall habitation of those blessed spirits.

How

*How perfectly she observed the vow of
holy Obedience.*

CHAP. 61.

VWHOEVER is a perfect ob-
server of holy *Obedience* becomes
the owner, as sayth *S. Gregory* of all the
other vertues; and it seemed to have
principally flourished in this deuout Mo-
naster. Nor is it found that euer either in
publique or priuate manner, she procured
to draw the will of her Superiours vnto
hers, nay her will was euer in conformi-
ty with theirs, and that she iudged to be
well done that was done by them. It ha-
uing been told her, that by imployment
within the Monastery, she might be hin-
dred from her prayer, and from her pri-
uate conuersation with God, she answered,
*That our Lorde esteemed any little ex-
ercise of the Religion more then any though ne-
uer so high contemplation.* From hence
came, that sometymes being in Rapt,
it being sayd to her by the *Prioresse*, *Suor*

Maria

of *Maria Maddalena come now, and do this or that*, she instantly would recover her selfe, though she were in *Rapt* and readily performe what holy *Obedience* had commanded. From hence also it came, that resolving to humble her self so much the more, she knew not in a manner how to execute even those things which were commanded her by God, but by the good leave of her Superiours; and as hath byn sayd already, she chose rather to go many dayes vpon her hands and knees, then to differ in the least degree from that which in the vertue of *Obedience* was imposed by her Superiours. She neuer *Note*: considered that person which commanded her, but acknowledged therein Christ our Lord; nor as she often sayd, was the *Obedience* performed by her from tyme to tyme, for any rea'on, but only because she esteemed her selfe commanded therein by diuine authority.

• Euen her eating or resting, and all the other actions of her life, though neuer so necessary, she would not accomplish at any tyme, but as it were by actu-

all Obedience; & so very much resigned was she to the will of her Superiours, that she would not haue begunne any little vnusuall action, vnles by them she were moued to it. She held that day to be as it were lost, wherein she had not submitted her wil to some one of her sisters; and not to omit such occasions, she made her selfe ready with extraordinary humility to obey euen her inferiours. And once she sayd, conferring thereabouts with one of her Sisters, *If at once you desire secretly to enrich your selfe in short tyme with much vertue, giue not ouer this good and profitable exercise; for towards the giuing of death to the outward man, and life to the inward man, I hold it to be full of efficacy.*

With how great diligence she obserued the holy vow of Pouerty.

CHAP. 62.

OF holy Pouerty she was extraordinary zealous; and euen before she was Religious, she would often say; *I hold all earthly*

ferred to go begging my bread from doore to
doore, wherein I should take so much pleasure:
among all contentments, that I could haue
in this life, this were the greatest, that thou
wouldst, O my Iesus, affoord me this grace,
that I might dy naked vpon a Crosse, as for me
thou didst. And to her Sisters, she would
say sometymes; Tell me, I pray you, what
would you giue, that our Lord would grant vs
his most singuler benefit, that when we were
desirous to eate, nothing might be giuen vs;
when we were desirous to rest, we might haue
no bed; when we should haue need of cloaths,
they might be wanting to vs; I for my part
sayd she) assure you, that whosoever would
do me such a fauour, I would hold my selfe
bound to present him with my very bloud. O
then for Gods sake, let vs procure well, to pe-
netrate this noble vertue. For whosoever pos-
sesseth it, hath God in recompence. Another
tyme she retyred into the poorest parts of
the Monastery with a Crucifixe in her
hand, and being on her knees vpon the
naked ground (with her eyes turned vp
to our Lord) with teares and sighes, she
cast out these words; O me happy creature,

Note.

if all that which this body had need of, were wanting to it; nay instead of being relieved, if it suffered insolency & misery, for love of thee O my Iesus, then indeed I might in some part hold my selfe poore, for love of thee. By this zeale towards holy Pouerty she did evidently increase in the celestially fire of love towards Christ Iesus crucified.

*How she admirably kept the vow of
Chastity.*

CHAP. 63.

SO great was the candour of her Chastity, that in this point, she was not as one apparelled with flesh and blood, but rather like an Angelicall spirit. For this, she had many gifts from God, amongst which, that one was singular, which in the tyme of her Probation (as hath already beene exprest) the Queen of heauen bestowed vpon her, when appearing to her, she couered her all with a most pure veile; and told her that in the rest of her whole life, she neuer more should

earthly things to be dust and dirt, so that I
may gaine Christ Iesus. Being afterwarde
conducted to a Religious state, where
this vertue flourisheth, it cannot be ex-
prest with wordes, how she adorned her
selfe therewith. She condoled with her
selfe very oftrn, that euen in her necessi-
ties she was provided for by the Mona-
stery, nay she would weep bitterly say-
ing; *I shall euen dye without hauing obserued
holy Poverty according to my desire.* There-
fore also it was, that she euer thought
her selfe to possesse more then the other
Religious; and her Superiours seeing
this inflamed desire of hers, they reteyned
themselves often from doing her certain
little curtesies, not to giue her giese ther-
by; & she reioyced very much when she
wanted any thing. Once it happened
whilest she was at table, by the forgetful-
nes of her that serued, there was no bread
set before her; this was so grateful to her,
that full of contentment she rose after-
warde without demanding it. And be-
ing enioyned by the *Prioress* for Obedience
to declare the cause of her mirth, she an-

swered with profound humility, that she had neuer receaued a greater contentment, then in the want of that bread.

On the other side, it afflicted her extremely, when she saw any of the Religious keep any thing by her which was superfluous; and she would say, that the vow of *Pouerty*, would in no sort agree with a *particuler superfluity*. Often would she go into her cell, and with supreme diligence consider, if any thing were there more then needed. It happened once, that her Superiour hauing giuen her a little peece of Say wherwith to mend her *Habit*; and seeing afterwards that she needed it not she had scruple of this act, as of a sinne, & carrying speedily the Say back to the *Prioresse*, she accused her selfe therof with teares, giuing thanks vnto our Lord, that he had preserued her so long in life, as that she might do penance for it.

Sometymes being more kindled with the desire of this vertue, she would say, looking vp to heauen; *O my God, why dost thou moue me in my desire to be so poore for thee, and yet thou seest that I am not suffe*
red

should feele any motion of sense. Heero-
of euident signes were seene, when being
arryued to the last dayes of her life, with
serene countenance she sayd, *How she*
thanked God, that she had neuer known what
belonged to any thing against Chastity, and
how she did not remember that euer she had
taken delight, but in Almighty God; and that
she felt nothing at that time, which brought to
her greater quietnes. Sometyms she would
also say, in the very midst of her grievous
pains; *Thou knowest well, O my Lord, that my*
soule has neuer desired any thing but thee.
She esteemed it for a notable defect to be
talking of kinred or worldly matters; it
seeming as she sayd, *that it was in no sort*
fit for a Religious woman, consecrated to God
by a solemne vow of Chastity, to admit into
her hart any little, little thought, or to speake
words which in any sort might be disagreeable
to their state. Therefore would she inter-
rupt the discourses of earthly things, and
draw them to matter of spirit; but yet
this she did in so excellent manner, that
she neuer either interrupted others, or
shewed to be troubled in her selfe.

She was seene sometymes to kisse the walls of the Monastery, with extrem affection; and being demanded why she did it; *Do you thinke perhaps* (sayd she) *that I haue not reason, O my Sisters, when these walls do separate me from the unhappy world, and make sure vnto me the most precious treasure that I possesse, by meanes wherof my soule is kindled to loue Iesus, and to enioy him perfectly in my countrey.* Other while she would say; *If worldly men did comprehend, how great the delights are which they may expect in the other life who line in virginity vntill their death, like Hartes (who are ready to dye for lacke of water) they would run into the most seuerer Religious Orders, to shut themselvs up, that so they might be kept vntoucht and pure; for how much the more a vineyard is hedged in with thorns, the more safe it is.* And although of this vertue she had receaued great light from God, & that by him she had beene often assured, that for euer she should remaine entiere, yet neuertheles she was still in extreme apprehension, least she might loose so rich a treasure.

Out of this reason, she did auoyd

is much as was possible, all going to the grates of the Monastery, so much as to speake with secular persons, though they were neuer so good or holy; & she would aduise the Sisters concerning that matter saying, Remember that you are consecrated to God, & a Religious shall neuer come from the grate, but she will be fayne to spend much tyme ere she can returne to the inward peace, which formerly she had; for secular discourses doe sometymes cast dust or shaddow upon the faire lilly of Chastity. When she saw any one of the Sisters go with a cheerefull countenance towards the grate, she wold say in pleasant manner; I perceau you are not yet become altogether one of ours; for the property of the Religious of Sancta Maria of the Angells, is rather to be sorry, then to be glad when they are called for to the grates. And contrarywise when in the sisters she discovered a kind of horroure that way, she would take extreme contentment in it, and noted it to be a particuler fruit of the B. Sacrament; and she would say, That she wold gladly be to passe as many hours in Purgatory, as she was to consume in conuersion

Note.

sation with secular persons . The hatred which she carryed to the Parlatory was so great, that sometymes not being able but to passe therby, she vsed to say; From this place the spouses of Christ draw no profit at all: for instead of quietnes we haue trouble, instead of freeing our selues from tentations, they are augmented to our bandes . And all this grew from the great affectiō, wherewith she held holy Virginity in high honour .

She seeth the glory which a Religious woman of that Monastery enioyed in heauen .

CHAP. 64.

ON the 29. of October in the year 1598. a Religious woman of that Monastery, who left a great odour of sanctity, being passed to the other life, the deuout Mother who was present at her death, saw a multitude of Angels making as it were a faire garland round about her, and expecting to conduct her soule to heauen . After her death, the v.
suall

also trye them with such kind of mortifications, as might touch them in the point of estimation. And once she made two of them, being of 18. or 20. yeares a peece, pronouce publicuely the Christ Crosse row, which children vse to read; and (to see whether they made any account of themselves) she would say also in publique manner; *These are they whom the world esteems to come with so great desire of seruing God, O how much are they deccaued!*

Besides this, with making them aske pardon of all the *Novices*, she would also mortify them. Sometyms she would call one of them towards her, and say, *This child cōceaueth that we haue had a great good fortune by hauing her in our number.* These then, and other were the meanes, whereby she made trial of such as came to serue God. When afterwards they were accepted, she would with singular affection receaue them, and with so gracious a manner inflame them towards the seruice of God, that within few dayes they would become most obseruant of the Religious Rules.

Rules. And when she saw them settled & resolved, she drew them with admirable sweetnes of words, to the desire of mortifying & despising themselves; making also earnest prayers to the eternall God for that purpose. Sometymes she would

Note. call them to her, saying; *My children, let God only be sufficient for you. Take no more care about your kinred, or any other earthly thing, for I assure you, that you shall find in him, all true happines, and the entire satisfaction of all your iust desires.*

Again she would tell them, that she would endure any defect of theirs except it were speaking ill of others. She exhorted them neuer to be discouraging either in priuate or publike of the world but often to examine their owne faults, and sometymes she would say to them as at vnawares, *That hart of yours where is it at this instant? What is it that you thinke open?* And according to the answer she would giue excellent aduices, beseeching them earnestly afterwardes, that they would with plainesse discover their most secret thoughts, and she would also add;

If

suall prayers being made for her, the servant of God saw her in celestially glory, enjoying the supreme God, and apparelled with a golden mantle; which she had receaved, in reward of her ardent charity. Besides, for hauing euer conuersed & proceeded towards her neighbour with all meeknes and sweetnes she saw that in reward thereof, she receaved a most delicious liquor, which distilling from the mouth of Christ Iesus, was infused into hers, and so she had the tast of an excessiue sweetnes. *Snor Maria Maddalena* did much reioyce in this so agreeable sight, both because she had beene very familiar with that Religious, & because she saw her in so great height of glory, that it exceeded (as she sayd) the felicity of any other Religious of that Monastery. Besides this, she vnderstood that she had beene in *Purgatory* by the only space of five houres, for a very light defect which she had fallen into, and it was, *That she afflicted her selfe too much, when she saw that others by her occasion were disgusted.* But she, full of ioy, began to discourse

course of her glory, as if she would haue melted in excesse of loue. And so hauing with great confidence recommended her selfe and the other Religious vnto her, she returned from the Rayt.

*She was chosen Mother of the Nouices:
The directions which she gaue them.*

CHAP. 65.

IN the yeare 1598. she was by commō consent made *Mistresse* of the *Nouices*; and in October she began to execute that office, with great vigilancy of care. She endeauoured that they who came to Religion, should haue a desire thereunto more then ordinary. Therefore would she be often trying them, and if she found that they had any liuely feeling of that state, she would then shew them the Rules of the Monastery, saying further; *Obserue well, O my children, that whosoener will be Religious in our Conuent, must neuer performe their owne wills, but the contrary of that which they desire.* She would also

If you desire, O my daughters, to come, in short tyme, to great perfection, take for your Maister the Crucifixe, let your eares be attentive to his wordes, for continually he is speaking to your hart, and especially then, when you haue receaued the B. Sacrament. For this, she would often say; *What hath Christ Iesus been speaking to your hart this morning? and this custome which I haue euery used from my first tender yeares, hath been of great profit to me.*

And indeed she made such account of the frequēt receauing of the B Sacrament, that she could not endure any one to deprive her selfe voluntarily thereof; and would say; *Thou knowest not, O blessed child, of what thou hast deprived thy selfe this morning: Knowest thou not, that there is not a more effectuall meanes towards the getting of true perfection then this B. Sacrament: & if thou knewest how to serue thy selfe well thereof, in few dayes thou wouldst become full of celestia lloue. Remember that God is immense charity, and for loue doth communicate himselfe to soules, by meanes of this amorous food; yet take heed thou receaue him not by custome*

custome but with actuall deuotion. And being demanded sometimes what thoughts it was fit to haue in receauing of it; It may suffice (sayd she) to penetrate only in some measure that it is God whom we are about to receaue. And she would say further, When you are communicated offer vp vnto our Lord all the workes and spirituall exercises which you are to performe vpon that day, in preparation of the sacred food which you are to receaue the day following. She told them further, that the fittest tyme to profit in the perfection of spirituall life, is after the Cōmunion. And therefore she would not suffer the Nouices after they were communicated, to go about ordinary busines so soone.

Other Aduertisements which she gaue to her Nouices.

CHAP. 66.

BESIDES this, she would remember them often, that in confessing themselves, they must be diligent by making

king a most punctuall Examen of their life past. And she aduised them therein to vse words of confusion, whereby the Sacrament might be more gratefull to his diuin Maiesty: whē they asked leaue to go and confesse themselves, she should say; *Remember children that you are going* Note. *to wash your selues in the bloud of Christ.* She would haue them examine their consciences thrice in the day, *Not so much* (sayd she) *to be able to confesse themselves well, as for the taking away of those defects, which binder the life of the spirit.* Often she would recommend to them the diuine Office, shewing how this was one of the greatest obligations which they had, and therefore they must then, entierly alienate their mind from all earthly thoughts. And when they went to the Quire, she would call them saying; *Children, till now you haue heene about humane actions, discoursing and conuersing with creatures; but now you are to performe diuine exercises, by conuersing with God himselfe; yet many tymes this is little considered, and we hold the diuine worship in lesse estimation, then our other actions.*

Q

More-

Moreouer before they began the diuine prayſes, ſhe would haue them performe acts of humility, as reputing themſelues vnworthy to exerciſe ſo noble a function. And ſometymes ſhe would ſay; *Do you hold your ſelues worthy to performe the office of the Angells? If you thinke ſo, you are in great erreur, and therfore I require you inſtantly to depart out of the Quire; & that (proſtrate vpon earth) you pray our Lord to graunt you another manner of Purity of hart, then yet you haue, wherewith to celebrate the diuine praiſes.* She exhorted them very often, that whenſoeuer they ſayd the *Gloria Patri*, they ſhould bow downe their heads, and make offer to the moſt holy Trinity of their liues in act of Martyrdom. And it was obſerued oftentimes, that the good Mother when her ſelfe did exerciſe the like acts, became in countenance ſo afflicted, and ſo pale, as did euen ſtrike with a kind of horreur, ſuch as looked vpon her; for then it ſeemed vnto her, that ſhe gaue her head to the executioner for the fayth of Chriſt, as (*being commanded by Obedience*) ſhe
 confeſſed

Note.

confessed to her Superiours. She considered also in what sort her *Nouices* did recite the *Pſalmes*, how they were composed, if their eyes were deiected, & the like; and with ſo great meeknes ſhe conuerſed with them, as made her both to be loued and feared.

She had great care to order thinges ſo, as they might not giue them any interiour diſguſt; for ſhe would often ſay; *That God commeth not with his gifts to inhabit an vnquiet hart.* When any of them was interiourly afflicted with tentations of the enemy, ſhe would ſoone perceauē it, and calling her, would encourage her in ſo deer a manner, as would ſerue to comfort the moſt afflicted hart in the world. But when ſhe ſaw vtgent reaſon, ſhe would vſe ſeuere puniſhmēts, nor would ſhe (whē there was queſtion of the greater glory of God) ſuffer her ſelfe to be overcome in any thing; and ſhe was wont to ſay, *I will ſee, who can do more either God (whoſe preſence I hold although unworthily) or the aduerſary who with his tentations procures to remove this ſoule from doing well.*

Note.

Q 2

That

That her *Novices* should be zealous towards holy Obedience she vsed all incessant diligence; and for this purpose she would impose vpon them certaine things disagreeable in appearance, euen to reason; and she would ponder well both what they answered, & what they did. One of them once who had difficulty in praying, she cōmanded to go learne that exercise of a certaine tree in the garden; and that she should be attentue to what it sayd. The *Novice* obedient to that cōmandment, did put it presently in execution; and it is admirable to consider, that she felt her selfe so inflamed in her prayer, that she could haue passed the whole night following in that action.

At another tyme, seeing another of her *Novices* much tempted, she gaue her her own girdle, and made the *Novice* put it on, whereby the tentation did immediately cease; wherefore she sayd to the other *Novices*, *that they should so confide in holy obedience, that by meanes thereof they might hope to obteyne singuler gifts from God.* Finding them sometymes troubled, she
would

would say; *Why do you not cast your selves as dead persons into the hands of Obedience, for if you do not this, you will neuer be able to know what belongeth to the seruice of God.* She perswaded them to offer their will to our Lord, as a full sacrifice, assuring the they would receaue by it extreme contentment, nor would she endure that any of them should oppose themselves to Obedience, saying, that so they would deprive themselves of the merit thereof; *If you desire (sayd she) to accomplish the diuine will, take heed you draw not by perswasions, the will of the Superiours to your fancy, but seeke their will in all simplicity, for so you shall arriue to great perfection.* In summe she did so instruct her Subiects in holy exercises of a true Religious life, as they who are yet liuing, do confesse, that then it was, that they layed the true foundation of the spirit.

Note.

*Her only countenance caused griefe for
sinne in the minds of others.*

CHAP. 67.

IT was a strang and curious accident that chanced in the yeare 1599. when *Suor Maria Maddalena* was Mistres of the Nouices. It happened, that one of her Nouices was called to the grate to speake with a brother of hers, who led not any of the best liues. And so hauing giuen her leaue to speake with him, she also as Superiour went in her company, according to the custome of the Monastery. Being both come to the grate, the yong gentlemen had scarce saluted his Sister, when instantly he went away in a fury, without vsing any further speach, or so much as taking his leaue. The Nouice wondered, and grieved, to see the so hasty & vnciuil departure of her brother, but her owne Mother shortly after coming to visite her, she asked her sayd Mother, whether he had yet acquainted her

her therewith: to which she answered,
that his departure grew, from his not be-
ing able to remain in the presence of the **Note.**
Religious woman who was in her com-
pany; and that she having cast an eye v-
pon him, he found himself instantly and
interiourly to be filled with so great con-
fusion & shame, as that (being surprized
with an extraordinary inquietude) he
was not able to remaine in her presence,
but was forced to take himselfe out of
sight. From that time forwards he chan-
ged his course of life, and hath euer since
giuen good example to others

And surely this *Suor Maria Maddale-
na*, had that vertue in her most pure as-
pect imparted by Almighty God; for in
particular those Religious do testify who
are now liuing, & formerly were vnder
her charge, that they should easily passe
ouer any affliction, & be wholly appeased
in their mind, by seeing in her eyes som-
what, as if it had been diuine; and on the
other side, being admonished or repro-
ued by her, they would from her very
countenance take reason euen of trem-
bling

bling and vnſpeakable ſorrow for their faults. And becauſe with her only countenance, ſhe penetrated the mindes of others ſo far to the quike, and cleerely ſaw the ſtate wherein they were; when ſhe was called to the Grate, ſhe found that ſhe ſpoke to ſome with great repugnâce, and to others with great conſolation, ſo that only by her aſpect indeed Angelical, one might come to the knowledg of her angelicall life.

*She ſheweth in many thinges her
Propheticall ſpirit.*

CHAP. 68.

IN the yeare 1600. being one day, according to her cuſtome in *Extasie*, ſhe ſaw the Reuerend Father Rectour of the College of the Society of Ieſus, who at that tyme was *Virgilio Cepari*, as he was ſpeaking to ſome of the Fathers of his College, about an houre and halfe after Sun ſet. But that which was ſtrang is, that (as ſhe told inſtantly after by *Obedience*) ſhe diſtinctly heard all the ſpeech
that

that paſt betweene them. This was verified to the full the next day following, when the ſayd Father Reſtour went to confeſſe thoſe Religious, as ſometymes vpon extraordinary occaſions he did. For the good Mother doubting leaſt perhaps ſhe might haue beene deceaued by the Diuell, related to him the whole proceſſe, and found it to be punctually true. And this is cleerly testified by the ſayd Father who yet liueth.

She foreſaw at diuers tymes many virgins who were to be Religious in that Monastery, beſides that ſhe ſaw the deuotions which they ſhould performe; & cōferring with the Religious, ſhe would ſay; *That God provided trees for that garden which ſhould fructify.* Once particularly about that tyme, ſhe was asked by them, if a certaine Virgin who was then in the Monastery, would become in the end Religious; *She answered that ſhe knew for certaine that ſhe would, and that God had reuealed it to her.* She had indeed many difficulties afterwardeſ, but yet in fine, overcame them al, and tooke the habit of

Qs

Religion

The life of Suor Maria
Religion in that Monastery .

Notes.

She foretold very often, the death of many, but in particuler of a Religious woman of her Monastery, who was sick at the same tyme. Speaking oneday with *Mother Prioressse* about her, she sayd these words ; *You shall vnderstand Mother , that this Sister will dye shortly.* The *Prioressse* was amazed at these wordes , that Religious being then in good health , but eight dayes were not passed , before she grew very sicke, and seauen dayes after that, she dyed .

She also fortold her owne death ; & in one of her grieuous sicknesses, vnderstanding that her recovery was despaired of by the Phisitians, she sayd often to *Mother Prioressse* ; *Assure your selfe Mother that I shal not dye yet.* Moreouer a year before her death, when the Phisitians coussailed her to take the *Extreme vñction* without delay, she resolutely sayd (though with profound humility) *That the tyme was not yet come ;* and a few dayes before she dyed indeed, she foretould that one of the Religious would shortly follow her.

her. And being desired by the Religious to pray for the recovery of her, who was already sicke, she answered, *how the will of God was that she should dye*, and so the sixt day after the death of *Suor Maria Maddalena*, that other Religious also passed on to a better life. Many other things also did she foresee concerning the good estate of that Monastery, but they are passed over to avoyd tediousnes.

She seeth in Rapt B. Luigi Gonzaga of the Society of Iesus, amongst the Saints of Heauen.

CH A P. 69.

ON the fourth of Aprill in the same yeare, being rapt in spirit, as she was often, it was graunted to her, that she might see in heauen the glory of *B. Luigi Gonzaga* of the Society of *Iesus*, and being surpris'd by the sight of so glorious an object, she began to speake thus with great pawses, interposing a space between one and another, as the lines doe
after-

afterward declare. O what glory hath Luigi the sonne of Ignatius ! I should neuer have beleued it to haue beene so much, if my Iesus had not shewed it me. — Me thinkes there should hardly be so much glory in all heauen, as I see that Luigi doth enioy. — I say that Luigi is a great Saint. — We haue Saints in the Church, who I doe not thinke haue so much glory. (She speaketh heere of the Reliques & Bones of Saints, which were kept in the Reliquaries of that Church) Faine would I go throughout the whole world, and say that Luigi the sonne of Ignatius is a great Saint : and I wish I could shew to euery one his glory, to the end that God might be glorified. — He hath so great glory because he operated interiously. — Who can euer expresse the valew and vertue of inter-nall workes, there is no comparifon between the internall and the externall. — Luigi whilest he was on earth, held his mouth open towards the countenance of the Word. (She meaneth heere that this blessed soule loued the internall inspirations, which the Word sent to his hart, and he did execute them the best he could.) Luigi was an vn-knowne

knowne Martyr, because he that loveth thee,
O my God, knoweth thee to be so great and so
infinitely amiable, that it is a great Martyr-
dome for him to find that he cannot love thee
as he desires, and much more to find that thou
art not beloved by thy creatures, but offended.
—— He made himselfe also of himselfe a
Martyr.—— O how much did he love on
earth, and therefore now he enjoyeth God in
heaven in a great fullnes of love.—— The
Word shot through his hart, as with a dart,
when he was mortall, and now that he is in
heaven, those darts do repose in his hart, be-
cause these communications which he deserved
by the acts of love, and the union which he
made (which were the darts) now he under-
standeth and enjoyeth. She saw then, that
this Saint prayed earnestly for those who
in earth had given him any spirituall
help, whereupon she sayd; And I also will
endeavour to help soules, that if any of them
go to heaven it may pray for me, as Luigi
doth for such as gave him help on earth.

The Reuerend Fathers of the So-
ciety of Iesus hauing afterwarde vnder-
stood, that *Suor Maria Maddalena* had in
Rapt

Rapt receaued so great a prooffe of the sanctity of this their *Beato*, desired of the Monastery with great instance, a Copy of as much as hath been heere deliuered. And because the sayd Fathers haue euer giuen great help to this Monastery, in spirituall matters, their desires were easily satisfied. And to the end, that this matter might remaine more authentical, they procured that it might be examined and confirmed by witnes of credit: therefore at the request of the sayd Fathers, the Lord *Archbishop* of *Florence* did vpon the 15. of Aprill in the yeare 1606. enter into the Monastery to the good Mother, who for the sicknes wherein she was, could not rise out of her bed. He examined her particularly about the whol matter in the presence of the *Gouernour* of the Monastery, and of two other Priests who accompanied him, togeather with *Niccolo Rogetti*, a publique Notary of the *Rota* of *Rome*; and the good Mother euer with profound humility and reuerence, answered to all their demands, affirming that to be true which it was sayd that she had

had scene in Rapt, concerning the glory
of B. *Ludouicus of Gonzaga.*

But then what affliction of hart she
felt (for she expected nothing lesse then
to be examined about such thinges) can- **Note.**
not by any meanes be exprest. Nor was
she to be recomforted (so much she did
abhorre that her prayses should be publi-
shed :) & she sayd (being much grieued)
*It is possible that a vile Creature, such a one as
I am, should be noted and written downe in
bookes, and mentioned by the mouthes of men!*
Finally for the quieting of her in some
measure, it was needfull that the *Confes-*
sarius should tell her, that this happened
by the will of his diuine Maiesty, to the
end, that his glory might the more ap-
peare in that of his *Beato.*

She

She reduceth a Butt of wine which was spoyled, to the former goodnes. She freeth one of the Religious from the paynes of the Stone, & two others from other dangerous sicknesses.

C H A P. 70.

IN the yeare 1602. there happened an accident, like another whereof there was speach before. For a Butt of wine being spoyled in the Monastery, the Religious had recourse to Suor Maria Magdalena, and the one morning (after being communicated) went thither where the Butt was; and hauing made some short prayer, the Wine returned miraculously to the former goodnes, and the Religious who yet liue do testify this Miracle vpon oath.

In the same yeare, Suor Catharina Ginori a Religious Profest, who had been afflicted & tormented with the paines of the Stone for the space of three years, was once amongst other tymes, more vexed without

without taking any rest at all, for the
 space of six wholedayes & nights; & she
 came in fine to those terms, that she could
 not support the rage of her torment. But
 being visited by *Suor Maria Maddalena*,
 looking towards her she sayd; *O my Mo-*
ther I beseech you, pray vnto our Lord to mi- Note.
igate my paynes; that with patience I may
bear them; for I doubt much that they may
cast me vpon despaire. As soone as the blef-
 sed Mother heard that word, she instantly
 put her selfe into prayer, and presently
 the sicke person fell a sleep, and awaking
 she found her selfe intierely free and
 whole, by the earnest prayers of the ser-
 vant of God, as she her selfe now liuing
 testifiyeth vpon her oath,

It happened another tyme, that
Suor Maria Maddalena Mori being trou-
 bled extremly with the *Sciatica*, which
 had kept her for the space of 18. moneths
 without being able to rise out of her bed,
 and *Suor Maria Maddalena* (being in Ex-
 tasis vpon good Friday, in Meditation of
 the Misteryes of the holy Passion) the
 sicke person found her selfe toucht and

told interiourly, that if she were placed in the others presence, she should be freed of her paine . Therefore she was brought by the Religious into the presence of the deuout Mother being in Rapt, and the sicke person being set vpon her knees before her , that side of her was tought where she felt the paine , and presently she found her selfe deliuered thereof and free from the infirmity, whereof she had no tast in all the rest of her life, which is testified by many of the Religious yet liuing .

In like manner it came to passe , that *Suor Maria Catharina Chelli* had been two yeares in the hands of Phisicians, & Surgeons by occasion of a horrible soare in her right arme, which had made three holes , and by one of them a bone went out . One day being extraordinarily oppressed with paine, she had recourse to the Mother *Suor Vangelista del Giocondo* , that she would help her , who answered by the inspiration of God , that she should go for help to *Suor Maria Maddalena* , which instantly was put in execution .

Now

Now she (vnswathing the sicke Arme) drew forth the tents , by which only a^t the paine ceased , and in short tyme she recouered her wonted health , to the wonder of those Phisitians who held her incure. This Religious who is yet liuing, with many others doe auow this Miracle .

Many other graces besides these, did this Monastery obtaine by her merits, but for breuities sake they are omitted. It may suffice, that there was no one in the monastery who receaued not singular benefits of God by her prayers. And they who at the present liue, haue all of them testified vpon oath , and do continually auow, the meruailous things which our Lord did worke by this deere Spouse of his .

R 2

Being

Being grievously sick she did not at the first excuse her selfe from her rigorous manner of life; but growing to spit bloud in great quantity, she attended to the recovery of her health. Being after cur'd, she returned to her office.

CHAP. 71.

SCARCELY had she ended her Office of the *Mistres* of the *Nurses*, and being confirmed therein for three other years, when in the yeare 1602. she was overtaken with a continuall Catarre, which wrought vpon her in such sort, as wholly to depriue her of her strength, in a very short tyme. Yet she making small account thereof, would neuer excuse her selfe from the rigour of the life she led; nay she increased it by more sharp penances; being in doubt that it might arrive by the art of her enemy, to alienate her thereby from austerity. For this cause she would say; *O how watchfull ought we to be over our selves, so dull and cowardly is this*

this sense of ours, which will esteeme that to be weaknes & infirmity, which indeed is nothing but drowsines for the getting only of some repose. And to her selfe, looking on her selfe, she would say; I know thee well enough, and I will neuer do after thy fancy, but gladly imploy my selfe in accomplishment of the will of God.

Note.

In the meane tyme her sickenes increast, and in the month of Aprill 1601. a veine brake in her breast, so as she cast vp great quantity of bloud, which weakened her much. But for all this, nothing daunted she would neuer thinke of restoring her selfe, esteeming that by the fauour of God she might overcome the inconuenience. Yet sometymes she her selfe would say; I am many tymes considering, whether I be she, that I was or no, because heeretofore, I conceaued that with a strong resolution I could overcome any difficulty, and now the more I force my selfe, so much the more feeble and faint I am. Neither would her Superiours presume hauing scene in her so great wonders to command her by holy Obedience that she should

go into the bed, and forbear the austerities of her life, though they fayled not earnestly to desire it of her; but contrariwise she made earnest prayers, mingled with salt teares to God, that he would not permit that she should seeme sicke. Finally she was reduced to such termes, that she could not take any food, nor make two paces without much affliction, and her Superiours commanded her to go to bed. Imediatly she did as they enjoyned, such account did she make of holy *Obedience*, but because as hath beene sayd, she feared much that this might happen by the stratagems of the Diuell, whilst she tooke conuenient remedies for her body, she was much troubled in her mind.

Note.

She continued so, till the second of August with singuler patience; when being first surprised with an extraordinary accident of her cough, there followed a very great aboundance of bloud which she could not forbear to cast vp. The Phisitians were in some doubt least perhaps she might be suffocated with
that

that blood; and so continued she till the day of *S. Laurence*, there being found no remedy by which her bleeding might be stayed. At that tyme all the Religious stood round about her bed, euen overwhelmed with affliction: but to all of them she gaue courage, and assured them confidently, that she was not then to dye but that she must make an end of her office of *Mistresse* of the *Nouices*, as indeed it happened; for shortly after, being in great part deliuered of her infirmity, vpon the feast of all the Saints, she resumed her Charge, to the ioy of the whole Monastery.

Our Lord telleth her in a Rapt, that she was to suffer much till her death. She is elected Subprioress by the Religious, and soone after she is assaulted by her last sicknes.

C H A P . 72 .

VPON the day of *S. Iohn Baptist* in the yeare 1604. she was rapt in *Extasis*, this being the last Rapt which was

manifested to the Religious, and she understood by God, that from thenceforth, euen to her death, she was to be afflicted with continuall sicknes. She with a cheerfull countenance made answere, *O my Iesus, wilt thou haue me become as a little Infant, nay wilt thou that I be borne againe?* And being all in admiration, she added; *O how little shall I become againe, by reason of wh^c littlenes, these soules of myne will know me no longer* She would by this inferre, as afterwards by *Obediunce* she related, that by occasion of her sicknes, she was now to lead a life so different from the former, that it would seeme to them *a being borne againe*, because she was to beare the naked crosse. This succeeded punctually; for from that tyme forward, she found so great pouerty of spirit, as it might seeme, after a sort, that she was abandoned by God. Yet she neuertheles was still more earnest in the execution of the diuine *Will*, and shewed her selfe ready to suffer any afflictioⁿ whatsoeuer, & the short^y after returned out of Rapt.

In the meane tyme she ended her

Office

Office of *Mstresse* of the *Nouices*; and because new Officers were to be chosen, she (fearing very much that some other charge might be given her) did humbly propose her case, and much desired to repose a little in her so great weaknes, and withall in respect of her sicknes which so continually called vpon her. This she sayd not, for the ease of her body, but to auoyd all kind of superiority. The Religious being assembled among themselves considering the great goodnes of this holy Soule, they chose her by common consent to be *Subprieresse* of the Monastery, in the moneth of October of the same yeare. She accepted the Office, but with much grieve of mind, esteeming her self vnable to satisfy so great an obligation, yet being resigned to the *Will* of God, she instantly quieted her selfe, and began her charge with singuler example.

But as it pleased Almighty God, eight daies were not past, when she being assayled by a vehement feuer, and intense paines of the head, she was forced

to retyre to bed, although she vsed all endeavour to rise euery morning with the other Religious to heare Masse, and to receaue the food of the Angells. Returning afterwards into her cell, so weake would she begrowne with it, and so afflicted, that euen for pure weaknes she was like to swoone. Yet being vrged by the great deuotion she carryed towards that heauenly food, she imbraced euery morning the same trouble; so that she was often assaulted by an extraordinary accesse of a feuer, euen at that tyme. Nay euen for this very cause, she suffered euery morning most bitter paynes vntill her death; because her body not being able to mainteine it selfe, through the great weaknes wherein it was (vnles from three to three houres it were successuely fed) she indured patiently all that misery, that she might communicate.

Sometymes being exhorted by the Religious, that for this reason she would not frequent the B. Sacrament euery morning, but by forbearing it the better attend to the recouering of her health,
the

the good Mother made answer; *If it seeme fit to you that I forbear for my unworthines, willingly I will be deprived; ut if you be moued by other respects I would neuer yield to it, though it should cost me my life, vntles the ghostly Father should impose it vpon me by Obedience. For me thinkes that I am sure, that if I had not the dayly help of this most holy Communion, I could not support the continuall paynes of my infirmity, togeather with the great desolation of my spirit; but after I haue receaued this food of life, I feele much vigour towards the enduring of my afflictions.*

Among the rest, one of the things that much payned her, was the being continually in her bed; for, in that she was of an actiue nature, she felt extreme mortification thereby. And she was wont to say; *That our Lord could not send her a paine to which naturally she might haue more repugnance, then to this.* But yet because she knew for certaine, that such was the will of God, it cannot be exprest how much contentmēt she found, euen in her greatest dolours. Eight dayes before she fell sicke

sicke, hearing the life of a Saint read in the Refectory, who had suffered much for God, she did yet still kindle her selfe so much towards suffering, that she earnestly againe desired occasiō of our Lord to suffer agreably to his will; hauing entirely forgotten all the afflictions that she had endured before. To this purpose one of her Sisters once saying to her; *Mother doth not that seeme to you a great affliction, which you suffered in those five yeares of your Probation?* But the Mother quickly answered; *That she would neuer account that, to haue beene a tyme of pure suffering, because therein she had tasted of certaine celestiall delights which were able to sweeten any bitterness of payne whatsoeuer, but that (sayth she) which I desire now of God is this, that he will graunt me a pure suffering, and that it may be tempered with no delight: and through the confidence which I haue in the diuine goodnes, I hope that before I dye, I shall obteyne this grace; for I know that these delicate meates which are so gratefull to our tast, cannot be fed vpon at that beauenly table.*

Admi-
rable
Strength
of mind.

She

*She is violently handled by her sicknes, and
she supporteth all with singular patience.*

C H A P. 73.

THIS her so earnest desire of suffering was not made in vaine; for to such termes the holy Mother was reduced, that in this crosse of infirmity, she resembled after a sort her Iesus, when by the most intense paines of the Crosse he was tormented. And although in her necessity the Religious were euer present and there was no want of any thing, yet in all this she tooke no comfort at all; & she would say sometymes; *That she had a hart uncapable of any thing, but anguish; and those thinges which were wont to bring her comfort, were now changed into paine and griefe.* Her torments, togeather with the danger of her life, grew to be euery day, more & more; but that bred no decrease in her of the ardent desire to grow in suffering, and in the midst of much anguish (by moments casting vp her eyes to hea-
uen)

uen) she thanked God for hauing preferred her life vntill that houre, wherein she tryed and tasted of pure sufferance for loue of him, euen as her selfe could haue wished. Sometymes considering the parts of her body made subiect to so continual paines, she layd; *I know well that my sinnes are such and so many, that I deserue another manner of chastement then this.*

Note. Moreouer the paine of her teeth did sollicite her, for the space of two years night and day, with such fury, that she was sometymes vrged to breake into lamentable words, when she found no remedy that could ease her. This paine was in such degree, that she could not touch one row of her teeth with the other, so as when she was to take her food, the tears were forced from her eyes. And yet further, this paine did so consume and eate into the very rootes of her teeth, that all of them by little and little fell out of her mouth, through the excesse of anguish.

If she chanced to haue an appetite to one thing more then another, she esteemed it for a notable defect to giue any
signe

signe thereof; and much more to make it expressly knowne. And because a Lady who was deuoted to her, and most affectionate to the Monastery, being induced by Charity, did often send thither some meats well made, whereby the afflicted mother might in some sort restore her selfe; she vnderstanding it, made a scruple, and would not eate thereof. But because there was the nothing els which might giue her nutriment, she was exhorted by the ghostly Father to tast of it, assuring her that she might depose all scruple. By this meanes she quieted her selfe, yet feeling euer great auersion in taking such meats as those, and she would often say; *That euen in sicknes they should not looke to any other thing, but that holy Pouertry* Note. *might shine at all tymes.* And so, by how much more delicate and curiously drest the meats were which she was to take, so much more difficulty & payne she found in taking them; keeping euer her mind stiffly bent vpon the life of Christ Iesus, who for the reason of our saluation rejected all contentment whatsoeuer.

The

The paines of her head did dayly more and more torment her, and especially vpon the Fridayes, for then she alwayes suffered extraordinary affliction, after that, by Iesus, the crowne of thorns was put vpon her head, as may be seene in the teauenth Chapter of the second part. Besides she found oftenty mes, that her body was as if it had beene pierced through, by certaine cruell thoores, which tormented her like so many darts; and lastly an issue which the Phisitians had made for the lessening of her infirmity put her to much trouble in that weak state, and instead of easing did afflict her.

Vpon the feeling of all these paynes turning her eyes towardes a *Crucifixe* she would say; *O my Lord, if thou dost not graunt me help and hart, this body of mine cannot indure all these passions*. She was also so much troubled with a feare which she had of offending God, by the wordes of lamentation, which sometymes she vttered; and therefore she would intreate the Religious, that they would pray God to
 lend

lend her force, whereby ſhe might ſtand
 ynder the burthen of ſo great anguiſh,
 without the leaſt offence to his diuine
 Maieſty. And ſo much was her thought
 heereupon, that often ſhe would ſay with
 profound humility to the Gouvernour of
 that Monastery; *Father do you thinke that*
I ſhall be ſaued, & he anſwering like a man
 amazed, *why do you aſke me ſuch a queſtion?*
 the good Mother would reply, *Let me*
tell you Father, it is a great matter for a crea-
ture, who neuer did good in her life, to appeare
before that high Purity of God; and yet a-
 gaine ſhe would be aſking, *Father do you*
thinke that I ſhall be ſaued? In which ſpeech
 did ſhine her great humility, ſince ſhe
 could be doubtfull of her ſaluation, who
 had both led ſuch a holy life, & had been
 honoured euen on earth by ſo admirable
 graces from God.

this ho-
 ly wo-
 man was
 no Pro-
 teſtant.

*Of her great Patience in the paynes of her
sicknes, and how she receaued the Sacra-
ment of Extreme Vnction.*

CHAP. 74.

SHE hauing demaunded of God, as
shath been sayd already, that she might
purely and solely suffer; when any thing
brought the least shaddow of comfort to
her, she would be seriously thinking
whether in that she had not offended
God, and whether for that cause, she
might not perhaps be suffering perpetu-
ally in the next life. And being told by
the Ghostly Father, that before her death
it was likely, she might feelee much spiri-
tuall comfort, *I aske not that*, answered
she, *of my Lord, but indeed I aske patience of*
him, for the supporring of these payns. Where-
by yet she was not afflicted so furiously,
as that she fayled to exercise according to
her power, the Office of Subpriorresse, gi-
uing conuenient instructions to those
sisters which repaired to her. And it was

Inuinci-
ble spi-
rit.

an admirable thing, that none of them could euen then go from her without extreme contentment and satisfaction. But her anguish more increasing euery day, she felt sometimes in her brest, as if it had beene a rasour, which would haue deuided her parts one from another; sometimes in her head, as if there had beene strockes with hammers, and such other vnspeakable torments, that if formerly she had not freely offered her selfe to suffer, or had not had a liuely notice of the nobility of suffering for the loue of Iesus Christ, her so many seuerall anguishes, which were excessive beyond humane conceit, would infallibly haue produced wordes of impatience.

Among other things, it was matter of much compassion, to consider her body so consumed, that her bones made great holes, though her skin, and concavities in the bed, wherein she lay; so that when for any necessary occasion, the Religious were to rayse her vp, she suffered paines that were insufferable. And that which giueth irrefragable testimony

Note.

stimony to her Purity, is, that when the Religious were performing those afore-sayd offices to her person, she would say to them; *Do you thinke, O my Sisters, that this touching or wrapping of myne, which you haue vsed for my assistance, hath impeached Virginity or Purity in any degree? if you thinke it haue, I will procure to help my selfe alone, or els I will remayne still in the place where I am.* An euident signe, that, as she had related to her *Confessarius*, she had neuer conceaued or knowne any thing in her selfe which might be contrary to Chastity in the least degree.

The Physitian could neuer find a reason, how that body might be able to keep it selfe in life so long, vnder the burthen of so many & so cruell tormēts. Nay, and the Religious themselues, being all astonished would say sometymes, that it was impossible for her to liue 8. dayes. And yet those dayes did passe, 8. weekes, and moneths; so that all humane discourse was put to silence, and it grew to be accounted miraculous (that body of hers being then reduced to such state,

that

that hardly the Religious had the hart to visit her, as not being able to endure so lamentable a spectacle.) And euen when they did visite her, they could not containe their tears; they had not the power to looke vpon her; they lost as it were the vse of speech so as then they parted from her very often without speaking any word vnto her at all.

The Father who then had the care of the Monastery, & communicated her euery morning, did often seriously consider her, extremely fearing that she had not force to swallow downe that celestiall food, as also he doubted least that act of piety, in the bitterness of her pains, might depriue her of life. Notwithstanding all this, she tooke hart by tymes, & would needs euery day heare the sacred Office, to which she would often listen with incredible attention, whilest two of her Sisters were reciting it neere her bed; and sometymes she would also her selfe pronounce some verses. Finally, after five months of so great infirmity, she was exhorted by the Phisicians to take

the *Extreme Vnction*, esteeming that at the most she could not passe two or three dayes of life. She (as foreknowing her approaching death) did instantly religne and prepare her selfe with great humility, for the taking of that holy Sacrament. But first she did with ardent wordes recommend the Monastery to the Father, who was the Gouvernour thereof, and made him a promise, that if she went to beauen, she would pray earnestly to God both for him and all the Religious, that after this short life they might meet in that celestiall kingdom. She then desired the Prioress to draw all the Religious thither into her presence; and she asked pardon of them all for her defects, and for the euill example that she had giuen them, encouraging them to keep themselves true spouses of Christ Iesus.

Note.

After this, she receaued of the Ghostly Father on the 13. of May in the year 1607. the *Extreme Vnction*, and she her selfe did answere both to the verses, and to the *Letanies*, and neuer remoued her eye from a Crucifixe, which she would needs hold cōtinually in her hand. There
were

were not then heard other then sighes and sobbes of the Religious, who all being prostrate about the bed of their dear Mother, made as it were a very poole of tears. As soone as she had receaved this Sacrament, by the comfort which she drew from thence, she was all cleere in countenance, and seemed in a manner as if all her paines had left her. And turning towards the *Confessarius* she sayd; *Father I understand that to morrow morning you will go to visit those Fathers the Eremites of Monte Senario, and now I tell you that you may go securely. Concerning me, haue no doubt at all, for you shall find me alieue at your returne, and I beseech you recommend me to their prayers, whereby I much confide, that our Lord may graunt me grace that I may be saued.* The *Confessarius* then answered that he had no mind to go, considering the state wherein she was; she rep'ved yet againe; *Go securely, for you shall find me alieue.* And so he hauing a firme hope thereof, went thither where he had designed; & returning after three dayes, did find her in the selfe same termes.

A most holy Ermitage within 8. miles of Florence.

*Having prepared her selfe to death, she piously
rendreth her soule into the hands of
her beloved Iesus.*

CHAP. 75.

AFTER she had receaued the *Sacrament of Holy Oyle*, in those 13. dayes of her suruiuing, she was much more afflicted with seuerall paynes, & it seemed as if they had al vnited themselues to pul her downe. And that little flesh which had been resting vpon her afflicted bones, through the excesse of anguish was distilled into so great abundance of sweat as not only the sheets but euen the bed was bathed therewith, so as it was necessary for some of the Religious, to beeuer present with linnen cloaths wherewith to dry her. But she all this while, attentive to the saluation of soules, thought still vpon new wayes how to please the diuine Maiesty, and causing the Mother *Priorresse* to be called to her, she discoursed with her at large of Euangelicall Perfection,

Note.

tion, and of that which concerned the good of her religion, promising her that she would giue it more assistance from heauen, then she had giuen heere on earth. Then, to all the Mothers and Sisters she againe gaue profitable remembrances amongst which she willed them in particuler; *That they should loue nothing* Note. *but Christ Iesus, that in him they should place all their hope, and that they should euer be desirous to suffer for the loue of God.* After which wordes she tooke leaue of them.

Being then neere vnto her last passage, the *Confessarius* demanding of her, whether yet she was much afflicted and tormented with paine, she answered; *You shall vnderstand, O Father, that there is no part of my body which is not ful of paine, yet indeed, I find a great peace in my hart.* But that which giueth cleere testimony of her sanctity, and of all that which in her life is written, is that a little after turning towards the sayd Father she consulted him about some things, to which he hauing giuen satisfaction, *You shall know (sayth she) that I haue euer suffered*

Note. my selfe to be guided simply by Obedience to my Superiours, and in all my actions haue had no other thing in my mind, but the presence of God.

In the meane tyme, vpon the 24. of May 1607. on the day of the most holy *Ascension*, she had the *Recommendation* of the soule; and (hauing almost lost her speach) yet in the midst of the sighes & teares of her Sisters, which made a garland of grief about the poore bed whereon she lay, turning her head towards the *Confessarius* she asked him, when he could giue her the *Viaticum*, and it being told her that after midnight her desire should be satisfi'd, she began in that dolorous, but yet glorious state, to discourse with so much feruour of spirit, of the thinges of heauen, that it was as if she would haue melted and distilled away in the excessse and quintessence of loue.

Note.

At midnight, the Father returned to her with the *Viaticum*, and (which till then had neuer happened) he communicated her in the presence of all the Religious. This being done, she was obserued

ned to reioyce exceedingly, and through the great spirituall contentment of her soule, to receaue strength euen in her body; but by this tyme, the houre of her parting out of this transitory life drew neere vpon her, and of her aspiring to that Crowne which once being gotten is neuer lost. Therefore the Father was called to her at * twelue of the clocke in the morning, that he might be present at her death, as was much desired by her. In the same manner did they remayne til 14. recyting Psalmes and Hymnes, for the she had wholly lost the vse of speech. But the Ghostly Father, being yet to say Masse, & to communicate the Religious, he departed thence; and whilest he prepared himselfe, he was aduertised how that holy Soule was euen then going to God; so that he was much perplexed with the doubt of what he were best to do, because if he went to the dying Mother, he should not be able (it being then too late) either to say masse, or communicate the Religious.

*That is
about
8. or 9.
by our
account.

But by the prouidence of God it
came

came into his mind, to send her word, that in vertue of holy *Obedience*, she should respite her dying so long, as that he might haue ended Masse, and ministred the most holy *Sacrament* to the Religious. It is an admirable thing, how when she receaued that message, she seemed to be all reuiued, & strengthned, yea and not hauing spoken at all for many hours, she then sayd instantly with a cleare and cheerefull voyce, being accompanied with a gracious smile; *Benedictus Deus*. And hauing demanded somewhat which might giue her strength, she turned to her Sisters who there were present, saying; *I giue thanks vnto our Lord, that euen to the very last he hath left me so desolate, and without comfort. I do well content my selfe with any thing that pleaseth him. And yet againe; I offer vnto him, any spirituall comfort that I might haue, so that only I may be saued.* Whilest she interteyned her selfe with these so great actions of spirit, the Father, withall the Religious returned to her, and kneeling about her bed, all afflicted and full of teares, they recyted

Psalmes

Note.

Vn-
speake-
able
spirit.

Psalmes and Hymnes, to the end that her holy soule might in the midst of those diuine Laudes (which by her were so entirely loued) be receaued into that celestiall Countrey .

At 18. houres of the clocke vpon Friday , & expressly at that houre wherein Christ Iesus our Lord was tormented vpon the Crosse with the greatest pains, she also vpon the Crosse of her bitter afflictions, although with extreme sweetnes , & almost no motion at all , finished happily her life on 25 . of May , in the yeare 1607. that being the feast day of S. *Zanobius* Bishop of *Florence*. Her countenance remayned so faire and white, that instead of giuing offence , it did of all sides breath forth deuotion, & the odour of sanctity. And that holy soule, like vnto purest doue, being euery way enuironed with glorious light , and accompanied by squadrons of Angels, did flye as becommeth vs to beleue , into the bosome of God, to liue happily there for all eternity. The Mother *Suor Maria Maddalena* dyed in the yeare of her age 41 . and 3. months,

2. monthes , and 24. dayes ; and of her
being Religious in the yeare 24. and 25.
dayes .

O blessed soule, now that thou li-
uest triumphant in that happy countrey
of Charity , in that kingdome of loue,
employ I beseech thee thyseruent prayers
to the great God, for the children of thy
Monastery . Thou didst vndergo many
labours for them, thou didst beare paine-
full burthens , that thou mightst with
excellēt vertue discover to them the way
of true happines . And if thy zeale were
so great in this miserable and fading life,
now that thou art ascended vp to heauen
and art inflamed with more ardent cha-
rity, how much greater must thy heat be
in that most glorious kingdome, which
was heere so great in the company of
terrene and humane passions . No other
thing is aspired by them, but to feele by
experience the force of thy deere and
blessed help , by giuing help with thy
prayers , towards those vertues which
conduct the possessours of them to that
crowne , of which there is difficulty in
getting

getting, but no danger in loosing. Permit not that any tyme the horrible infernall Serpent, with the poyson of discord may disturbe their holy purposes; nor diminish their *Obediēce* which is both the Mother and the Nurse of peace. Procure that these thy sisters who are consecrated to the seruice of God, may be zealous according to humane possibility towards true Religious obseruance, and that they may haue no other ayme but to execute those *Orders* and *Counsell*s tending to saluation, which they haue receaued from their Superiours. Confirme them I beseech thee, in such a delightfull loue towards candour of mind, & internall purity, that they may sooner consent to giue their bodyes to a thousand deaths, then their soules to the spot of any one impure cogitation. Kindle thou by prayers, in the minds of those that are Superiours, such an ardent deuotion to holy *Powerty*, that they may neuer permit the least trifle to be held in propriety, whereby the vigour of Religious obseruance may the better be maynteyned, whilst
in

in them (as there did in the holy Apostles) may raigne *una fides*, & *cor unum*. Let them neuer carry inordinate affection towards themselves, but only be attentive in seconding the good will of God, and mortifying their senses, making this life to be nothing els, but a full measure and heape of vertue.

I will not now expresse my selfe to thee in many wordes, to intreate thy prayers to the eternall God for me, who yet find my selfe in this valley of teares; for I confide in that which thou didst so often promise me, with carefull charity, whilst I ministred to thee the most holy *Sacraments*, in thy last sicknes. O blessed Soule, we all relying vpon the sweet assistance of thy prayers, doe hope by the goodnes of God, after this short pilgrimage of ours, to arriue with happines to that high hill of heauen, where thou being adorned with immortall light, dost liue more triumphant and glorious, then can be imagined by the poore thoughts of man, which are euen ouerwhelmed by the greatnes therof.

Much

*Much people concurred to the sight of her body
and the funeralls : and she was after
buried with great deuotion .*

CHAP. 76.

THE Religious therefore seeing in
their presence their deere Mother
deprined of life, it cannot be exprest,
what cordial sighes of affection they dis-
charged from their harts, towards the
blessed body, and in what abundance
they did euen raine tears from their eyes.
On the one side stood the Nouices, on
the other the yong Religious, who had
beene gouerned by her, and those others
also who had beene vnder her care in the
Office of *Subprioress*. Then all the other
Mothers together, did compasse in the
holy Corpes, making pious and deuout
contemplations. And in that dolorous
spectacle, there were heard so piteous
sighes, and so ardent sobbes, that no one
could hold from tears. Neither did they
faile to do so also in the Chapter-house,

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whither she was brought vpon the Beare after they had performed the vsual facred ceremonyes, to recite deliout Hymnes, and Psalmes. The place whereon she lay was couered with store of flowers, & she in the midst thereof; dead I confesse, but with a face so Angelical, as that it seemed after a sort, that the glory of her soule did euen shine in some degree through her body. At two hours before Sunne set, at those grates of the Church, which answered vpon the *Chapter-house*, there was made by the Father, who hath the charge of them, a spirituall discourse to all the Religious, in honour of the seruant of God, exalting those holy vertues whereby on earth she had purchased a Crowne in Heaven.

On the morning following, the holy body was placed in the Church, of whose death when the voyce was a little spread throughout the Citty, such a multitude of people came in that it was a wonder. The people in a holy manner were struing among themselues, now in taking with deuotion of those flowers, which

which vpon the *Blessed Corps* were scattered, now in kissing the habit wherewith it was clad, now in touching the hearse, and now calling *Suor Maria Maddalena* a *Blessed woman*, and a *Saint*; nor knew they how to departe thence, but would enioy, as long as it was possible, the sight of that diuine countenance. And (to satisfy the pious affection of the people) by tymes, it was necessary to couer the hearse againe (and that abundantly) with flowers, that euery one might depart contented.

Some were also placed for the guard of the *Blessed Body*, it being doubted least the people should deuide some part of it from the rest. And for the great concourse, there was difficulty to performe the *sacred Office*. The Church was open from the 15. houre of the same morning with free liberty for euery one to see the *B. Mother*, but fearing there would be some cōmotion, it was shut afterwards, & so the doores were beaten with blows, and our eares by the earnest prayers of such as desired to see her. Therfore there

* Two
houres
before
Sunset.

* Sunne
set.

was no remedy, but to open the gate again at the * 22. houre, & to light torches to the end, that the deuout people might be satisfied in their pious desires; and so things continued till the * 24. houre.

The Church was shut after this, and the *Blessed Corps* layd in a Coffen, apparelled (for the better preserving of it from moathes and the like) in a Coate, a Scapulary, and a mantle of Taffaty. At the second houre of the night she was buried behind the high Altar, with that honour and reuerence, which belonged to so great a seruant of God. Our Lord was not wanting, as he had already done in the life of *Suor Maria Maddalena*, so also to shew many miracles after her death, as cleere proofes of her great sanctity. And these miracles & graces granted by Almighty God to this deuout Mother, are placed in the end of the second part of her life, as may there be seene.

Laus Deo.



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